

H. Shepherd Junr 1615

THE
Triumph of a Christian,
Containing three excellent and
heavenly Treatises.

- { 1. IACOBS wrestling with GOD.
2. The Conduſt of Comfort.
3. A Preparatiue for the Lords Supper.

Full of ſweet conſolations for all that
deſire the comfortable ſweetneſſe of Ieſus
Chriſt; and neceſſary for thoſe who are
troubled in Conſcience.

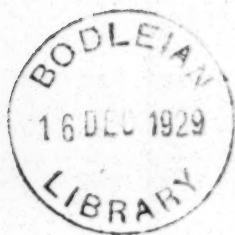
Written by that worthy man, M. WILLIAM
COVER, Miniſter of Gods word,

The 6. Impreſſion, Corrected and amended;
with two Prayers to be vted in private
Families hereunto added.



AT LONDON,
Printed by H. L. for Iohn Budge, and are
to be ſold at the great South-dore
of Paules, and at Britains Burſe.

1615.



Of one heart of one May.



TO THE VERY
Godly and right Noble Ladie,
my Lady MARY STEWART,
Countesse of Marre.

(*)

Right noble Lady : the Church
of GOD is compared by Sa-
lomō to a terrible army, where-
in are bands of strong men, and vali-
ant Israelites, expert in the warre, and
that can handle the sword : and euery
Booke of sacred Scripture wee may call a
seuerall Armour-house, furnished better
then that house of Lebanon which Salo-
mon stored vwith Shields and Targets of
Gold. In it are weapons of warre, both in-
uasiue and defensiue, armour conuenient
for euery state of life, and meet for euerie
kinde of battell, wherewith our aduersaries

The Epistle

are able to assault vs. But as DAVIDS Worthies were not all of one valour; for Abisshai chiefe of the second three, yet did not attaine vnto the first three: so haue not all the Warriours of Christ a like strength, and skill to fight the Lords battels. And therefore we who are but nouices in the spirituall warfare, as wee should be careful every day to put on the compleate armour of God that wee may stand, so should we diligently take heed to other valiant Wrestlers, who through Faith and Patience haue inherited the promises before vs; that wee may learne of them, how to weete our weapon in the spirituall warfare. Among many, whose battels are registred in the booke of God for our instruction, I haue here brought in worthy Iacob, a Wrestler from the womb, euen to the day of his death, vvhoe in this his most singular rare wrestling with God, sheweth vs an image of Gods wrestling vvvith his children, the varietie of tentations, whereby he proues vs, & the means by which we stand. Sundry others before me haue written learnedly & largely of this subiect: but

Dedicatorie.

I haue laboured as far as I could to eschew coincident doctrine : and I haue principally endeuoured my self to search out such obseruations, as through experience by the grace of God, I haue found most comfortable for such as are troubled in conscience. And these (right noble Lady) I haue beene bolde to dedicate vnto your Honour, as vnto one who hauing obtained mercy of God, is through his grace daile exercised in the spiritnall warfare. Accept it therefore as a testimony of that loue and reuerence that I beare to that grace of God, which is manifest in you : for the increase whereof I daily pray vnto God that he would confirme you to the end, and bring forward his awne vuerke in you to perfection.

Your Ladiships, in our common Saviour, the
Lord IESVS;

WILLIAM COWPER.



THE TEXT.

GENE 312. Chap. 32. Ver. 24.

24 **N**OW when Iacob was left himselfe alone,
there wrestled a man with him vnto the
breaking of the day.

25 And hee saw that hee could not preuaile a-
gainst him: therefore hee touched the hollow of his
thigh, and the hollow of Iacobs thigh was loosed as
he wrestled with him.

26 And he said, Let me go: for the morning ap-
peareth: who answered, I will not let thee go, ex-
cept thou blesse me.

27 Then said he, What is thy name? and hee
said, Iacob.

28 Then said he, Thy name shall be called Ia-
cob no more, but Israel: because thou hast had pow-
er with God, thou shalt also preuaile with men.

29 Then Iacob demanded, Tell me thy name I
pray thee: and he answered, Wherefore now dost thou
aske my name? and he blessed him there.

30 And Iacob called the name of that place Pe-
niel: for he said, I haue seene God face to face, and
my life is preserved.

31 And the Sun rose to him, as he passed Peni-
niel, and he halted vpon his thigh.

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CHAP. I.

*A priuiledge of the godlie, that say God is
with them, none can be against them to
hurt them.*

My help is in the name of the Lord.

IT is a comfortable saying
for the godlie, that is set
downe by the Apostle, *If
God be with vs, who can be a-
gainst vs?* This sentence
dooth not deny but that good men e-
uen in a good course may haue ene-
mies; but it doth import this comfort,
that the oppositiō which is made vnto
them cannot hurt them: we may be cast
downe but wee cannot perish; our ene-
mies may trouble vs but cannot ouer-
come vs; yea, *capitis pœna nos possunt af-
ficere, nocere non possunt*: they may take
the head from vs but cannot hurt vs. It

A 4.

is

*Iust. Mart.
Apol. 2. ad
Anto. Imp.*

Bernard.

Yet good
men may be
crossed in a
good course

1. King. 9. 20
But God
shall either
bridle, or
change, or
confounde
their ene-
mies.

is not for this life they fight vvhoe haue
laid hold on eternall life; our ioy & our
croune none are able to take from vs.
Verè enim tuta pro Christo, & cū Christo
pugna, in qua nec vulneratus, nec occisus,
fraudaberis victoria: there is no danger
in that battaile vvherein wee fight for
Christ and with Christ; for we are sure
that whether wee bee vvounded or
slaine, we shall not be defrauded of the
victory. *Iacob* heere a good man, is in
a good course, for hee is travelling at
the Lords command from *Padan A-*
ram vnto *Canaan*, yet is hee troubled
with enemies; for *Laban* pursues him
behinde, and *Esau* commeth against
him before, but both of them labour
in vaine because God is with him.

The Lord doth in such sort bridle
the rage of *Laban*; that albeit hee mar-
ched after *Iacob* more furiouslye then
Iehu the sonne of *Nimsbi* marched af-
ter *Iehoram*, thinking to satisfie his dis-
contented minde by reducing *Iacob* to
a greater slauerie then hee was in be-
fore, yet the Lord puts inhibition to
the

the conclusions of his heart, & makes him faine to sue for *Jacobs* friendship, and to enter into a couenant of peace with him.

Yea, which is more comfortable, the Lord maketh *Laban* himselfe a preacher of Gods providence, in merciewaiting ouer *Jacob*. Thus the Lord bridleth *Laban*, and sends him backe againe to his owne home, without doing harme to *Jacob*, or any of his. And as for *Esau*, the Lord in like manner changes his cruell heart, and makes him fauourable to *Jacob*, so that the same hands wherewith once he thought to haue slaine him, embrace him, and with the same mouth that once vowed to haue his life, he kisseth him: so sure are they vnto whom the Lord is a Protector: for when the waies of a man please the Lord, he can make his enemies his friends.

If wee well marke and consider this Historie, the Lord God so carefullie waites vpon his seruant *Jacob*, that for euery trouble which arises to him hee acquaints

As the sufferings of Christ abound in vs, so his consolations abound.

acquaints him euer with some new and singular consolation. In the beginning of this chapter the Angels of the Lord appeared vnto *Jacob* to comfort him, they brought him in effect this message from the Lord, Feare not, O *Jacob*, the power and malice of thy brother *Eſau*, for here are wee, the hoast of the liuing God, to goe with thee and asist thee, according to the promise of protection in thy iourney that God made to thee in Bethel, wherein thou sawest the Angels ascending and descending vpon the Ladder: wee are now sent to wait vpon thee, as we conuaied thee in thy coming, so are we now safely to conuay thee in thy returning, in despight of all that will oppose themselves against thee.

This vision no doubt did confirme the heart of *Jacob* for a while, and encouraged him to the iourney: yet soone after hee is troubled with a new feare: the report of his Messengers, vwho tolde him that *Eſau* vvas comming against him with foure hundred men,
doth

doth in such sort disquiet his mind, that hee forgets his former comforts, and he becomes exceedingly afraide.

And in this, each one of vs may see an image of our owne weaknesse. *Jacob* had many proofes and experiences of Gods mercie. It is not long since hee got ioyfull deliuerance from *Laban*, and since the Lord, as I haue said, comforted him by the ministrie of his Angels; and yet now beholde how small a thing discourages him: certainly such is the weaknesse of the dearest children of GOD, that it is not one confirmation, yea, nor manie experiences of mercy that wil sustaine vs; but we haue need continually and hourly, to be strengthened with new grace of corroboratiop. Plants that are sette in the earth, require watering when they are young; & corne that growes in the field, without the first and latter raine comes not to maturity and perfection: so wee, vnlesse that every houre the raine of heauenly grace descend vpon vs from God, or at the least his dew distill

An image
of our
weaknesse.

Wee haue
need that
the Lord
should euery
day re-
newe his
mercies to-
wards vs.

distill into our hearts, by a secret and vnperceiued manner, cannot possible stand; no, not one moment in the state of grace. Every spirituall desertion manifestes our weakenesse: the voice of a Damsell shall shake vs as it did *Peter*; the rumor of a trouble shall affray vs, as here it afraies *Jacob*, it is the Lords countenance which maketh vs to liue. *Cause thy face, O Lord, to shine vpon vs, and wee shall be safe.*

Psal. 80.

Noz once
but often do
the godlie
fall, and that
many times
in one and
the selfe
same sinne.

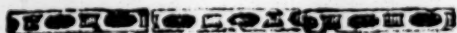
Abraham in *Aegypt* got a notable prooue of the Lords prouident mercie waiting ouer him, preserving *Sarah* inuioiate, when he had yeelded her chastitie to the concupiscence of an Ethnike king, *Pharaob*; but was this experience of Gods mercy sufficient to confirme him, and make him strong against the like tentation in time to come? No surely: for shortly thereafter in *Gerah* among the Philistines, hee falls into the same sinne of fearefull distrust, so that againe the second time, hee seekes the preservation of his life by hazarding the chastitie of *Sarah*:
And

And that worthy Prophet *Samuel*, albeit hee found many a time the Lords presence with him, assisting him in such sort that hee suffered none of his words to fall to the ground, yet when God commaunded him to goe and anoint *David*, he refused at the first, and why? because he feared least *Saul* should slay him. Who would think that such weaknesse had bin in the man of God, that hauing the vword of the Lord for his warrant, hee should yet be afraid of the countenance of man? Thus now and then hath the Lord giuen to the best of his children, a prooffe of their owne weaknesse, that we looking vnto them might bee humbled within our selues knowing that we are nothing without the Lord. As *Eutychus* fell from his seat in the window, wherein he sate hearing *Paul* preach: so haue we our owne fownings, whereby many times we fall from the seate of our deuotion, from the full assurance of faith which causes confidence, from the sence of mercy and spirituall ioy rising thereof, into horrible

Wee haue
our spirituall
faintings &
fownings
warning vs
of our owne
weaknesse.
Acts. 20.

And that
God is the
strength of
our life.

horrible distrust and fearefull perturbations; so that wee become almost dead, hartlesse, comfortlesse, and without feeling: But blessed be the Lord, who even at those times *doth keepe our soules in life*, and lift vs againe into his armes, more louingly then *Paul did Eutichus*; he sets vs againe on our feet, hee renews his mercies, and restoreth his former ioyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life*, vwithout whose grace wee haue no standing, that so our eyes and our hearts may be continually aduanced towards him, desiring the Lord to be with vs, and at no time to leaue vs. In all the course of our life, let vs say to the Lord with *Moses*, *I will not goe forward one foot, except thou go with me*, otherwise wee shall faint vnder euery burthen, stumble at euerie impediment, and fall vnder the least temptation that shall ouertake vs: but if the Lord be with vs, we shall be able to do all things through him that comforts vs.



CHAP. II.

*Gods fatherly compassion appeares, in that
he handles vs most tenderly when wee
are vveakeſt.*

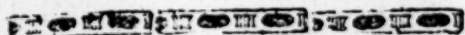
NOtwiſtanding, for this infirmity
in *Iacob* the Lord doth not reiect
him; but rather, like a loving Father,
handles him ſo much the more ten-
derly. It is the Lords praife & our com-
fort, *he breakes not the bruised reed, and
quenches not the ſmoaking flax: he is the
God who comforts the abiect, and bindeth
up the broken in heart.* It was not for *Ia-
cobs* worthineſſe that the Lord did firſt
chuſe him, and now for his weakneſſe
hee will not reiect him: therefore doth
he now appeare to *Iacob* in his neede,
and miniſter vnto him greater com-
fort then any he got before. In the be-
ginning of the Chapter, the Lord ſent
his Angels, his miniſtring ſpirits to
comfort him; and now becauſe *Iacob*
yet is in feare, in the end of the Chapter
ye

*Malac.**Psal. 37. 24*

This rare vi-
sion teacheth
the manner
of Gods
wrestling
with his
children.

ye see how he comes himseife & com-
forts him. Such is thy tender mercie,
O Lord, towards those vvhom once
thou hast chosen to be thine, that thou
wilt neuer forsake them: surely because
thou art not changed, therefore is it that we
are not consumed: though we fall thou wilt
put vnder thine hand and raise vs up a-
gaine, and makest thy last comfort al-
waies the greatest.

The vision is rare, the like not againe
to bee found in all the booke of God:
yet most profitable for our edification,
as containing in it an example of Gods
wrestling with his owne children; and
therefore meete to be considered of all
the good souldiours of Iesus Christ,
wrestling in the spirituall warfare. And
therefore for the better vnderstanding
of it, and giuing greater light to the
whole story, in the entry we wil handle
these 3. things: first, what moued the
Lord at this time to appeare vnto his
seruant *Iacob*: secondly, what is the
forme & manner of the Lords appar-
ition; and thirdly, what is the end of it.



CHAP. III.

*The cause mouing the Lord to appeare to
Iacob, at this time.*

THe cause mouing the Lord to appeare to *Iacob*, was the hard estate wherein his seruant stood at this time: for *Iacob* is now in great anguish of minde, tumbling as it vvere betweene feare and confidence, betweene hope and despaire: hope bidding him goe forward in his iourney, despaire by the contrary disswading him; confidence promising him safety, fear threatning him with danger: his hope leanes on the word of God, who promised to be with him, and prosper him: his feare is conceiued of the words of *Esau*, who had vowed to slay him, and is now wakened againe, and augmented by the report of his seruants, who tolde him that *Esau* was comming against him with an army. Thus did hee walke staggering vpon feet, not vnlike the

*Iacobs per-
plexity.*

*Daniel.**2 Chron.*

feete of *Daniels* Image, partly of clay, partly of iron. Some of his thoughts being weake and impotent, others strong and forcible to carry him forward. In this perplexity now stands *Jacob*, having no conclusion nor counsel within him without contradiction, vncertain what to do, or which way to turne him, not vnlike *Iehosaphat*, who being straited with the *Ammonits*, *Moabites*, and *Edomites* stood vpp before the Lord and said: *O Lord there is no strength in vs to stand against this great multitude, neither doe wee knowe what to doe, but our eyes are towards thee.* In like manner (say I) doth *Jacob* here; being assaulted vvith a force hee was not able to resist, hee turnes him to the Lord, and declares to the Lorde in humble manner his feare: *Deliver mee O Lord from the hand of my brother Esau: for I feare him, least hee come vpon mee, and smite mee, and the mother vpon the children.* Therefore is it that now the Lord comes, as in due season & conuenient time, to shew himselfe for the comfort

of his seruant. No helpe for *Iacob* in man, the Lord puts to his right hand, and comforts him. *Ibi enim incipit diuinum auxilium, ubi deficit humanum.* When all other helps faile the children of God then commeth in the helpe of God, for he knowes best the very point and article of time, wherein it is meete that he should be the deliuerer of them who waite vpon him.

The helpe of God begins when other help failes.

As for the manner of the apparition, the Lord is not content to answer *Iacob* by word onely, nor by sending secretly patience and comfort vnto his troubled spirit (which way many a time he answers the prayers of his owne) but he confirmes him by an extraordinary vision. For he appeares to *Iacob* in the form of a man, and wrestles with him: he assailes him not with a superiour strength which he was not able to withstand, but applies himselfe to *Iacob's* weaknesse, and disposes the wrestling in such a maner, that *Iacob* gets the victory, albeit not without a wound; for his thigh-bone is disioynted and

The manner of the Lords apparition is both by word and vision.

put out of the ioynt, so that hee halted all the dayes of his life: vvhich as for the present time it was a matter of his humiliation, being a discouery of his weaknes; & of the Lords indulgence, whereby onely hee preuailed victor in the combate; so was it for all time to come, a memoriall and remembrance vnto him of this most comfortable apparition.

The end of
the Lords
apparition is
Iacobs con-
firmation.

And as for the end of the Lords appearing: the end, saith *Theodoret*, was the confirmation of *Iacobs* hart against feare; *ideo enim Angelus cum Iacob luctari voluit, ut timentis fratrem fiduciam inijceret*. And this we may perceiue out of the words which the Lord vters when the wrestling is ended, *Thou hast wrestled with God, and shalt also preuaile with men*. Feare not therefore (vwill the Lord say, O my seruant *Iacob*) to encounter with *Esa*, who is but a mortal man: I, who haue furnished thee with strength to stand in this wrestling with God, shall furnish thee with strength also in all thy conflicts with men, and thou

thou shalt preuaile. This is the ground of all our comfort in trouble: which if wee could remember, then would wee not be cast downe nor disquieted with feares, *but would sanctifie the Lord of hosts in our hearts, and make him our feare.* It is neither in our name, nor strength, nor in the power of nature that we stand and wrestle: we go forth against our *Goliath* in the name of our God, vveake in our selues, yet in him *more then Conquerours: Maior enim est qui praest in nobis, quam qui in hoc mundo, nec plus ad deiiciendum potest terrena poena, quam ad erigendum diuina tutela:* he is stronger that rules in vs, then the prince of this world, neither are these euils which earthly men are able to inflict vppon vs so forcible to cast vs downe, as the heauenly helpe is able to raise vs vp: let vs alwaies vualke forward in this our strength, *The Lord is my light and saluation, the Lord is the strength of my life, of whome then shall I be afraid?*

Esay 8.13

Cypr. lib. 2
Epist. 6

Psal. 17

But now, before that yet wee enter
 B 3 into

How mar-
uailously
God in dea-
ling with his
children
workes by
contraries.

So did he in
the worke of
creation.

into the particulars, let vs marke the
profitable lessons that arise out of this
ground to bee obserued. If yee consi-
der what is the Lords purpose and in-
tention, what againe are the meanes he
vseth to bring about his purpose, yee
shall see that the Lorde vseth meanes
vvhich appeare contrary to this end.
His purpose is to confirme *Iacob*; the
means he vseth, is wrestling with *Iacob*;
a strange manner of working, that the
Lord should shake him hee minde to
strengthen, that he should wound him
whom hee purposes to confirme, and
thus, and this manner way on a sodaine
terrifie by a strange vvrestling in the
night, & in a solitary place, his seruant
whom he came to comfort; but so it is,
the working of the Lord oftentimes is by
contraries. In the first worke of crea-
tion, he made all things of nothing:
hee commanded light to shine out of
darknes: he formed the body of man
his most excellent earthly creature, of
the basest matter, dust and clay; of the
vilest creature hee made the most ho-
noura-

nourable, and all to shew the glory of his power.

In the worke of redemption in like manner, our Sauour Iesus by sustaining shame, hath acquired to vs glory; by induring the Crosse hath obtained the Crowne; by suffering death hath destroyed death, and him who had the power therof: and after the same manner of working he is yet daily meruailous in his Saints: by death hee brings them vnto life; *he kills and makes alive*: through doubtings he leades them to assurance; by temperall despaire hee brings them to abound in hope; hee affraies them with his terrours, to make them the more capable of his consolations. It is strange and meruellous in our eyes: may we not learne it daily by experience, that God deliuereth vs from Sathan, by letting Sathan loose for a while vpon vs? he saues vs from our sinnes by gathering all our sinnes against vs, and laying them to the charge of our Conscience, and by a present feeling of his vvrath hee maketh

So also in the work of redemption.

And so daily in his saints.

Psal.

We should
not therefore
be discoura-
ged when
God seemes
strange to
vs.

Psal.

Hosea 6

Tim.

*Genes.
Acts.*

maketh vs flee that terrible VVrath
which is to come.

Be not therefore discouraged, yee
who finde this working of the Lord:
faint not though the Lord after this
manner do exercise you, that when ye
cry for mercy, yet to your feeling, ye ap-
prehend nothing but anger: reuerence
the working of God, suppose for the
present yee vnderstand it not; let the
Lord walke on his owne way, and wait
thou with patience for comfort in the
end: *The Lord will send a gracious rain
upon his inheritance to refresh it, when it
is weary: though he kill vs, he shall make
vs liue to againe.* When he hath hum-
bled vs to the graue, yet he will raise vs
again. *After two dayes he will reuine vs,
and in the third he shall raise vs up, and
wee shall liue in his sight.* It is no rotten
foundation we leane to: *the foundation
of the Lord remaines sure,* and therefore
albeit the Lord should slay vs yet will
we trust in him. He sent a tearfull dark-
nes on *Abraham* ere euer he shew'd him
the comfortable vision: he strook *Paul*
vnto

vnto the ground, and confounded him before that he cōuerred him; he strake him with blindness ere euer he opened his eyes: he began hardly with *Iacob*, but ends with a blessing, at the first hee dealt rigorously in his answers with the woman of *Canaan*, but in the end comforted her. As *Ioseph* for a long time made it strange with his brethren, but at length his inflamed affection compelled him to embrace them: so the Lord though hee make a shewe of an angry countenance toward his owne, yet his inestimable loue and fatherly compassion shall force him to reueale himselfe vnto them in the sweetnes of his mercy. *For a little while haue I forsaken thee, for a moment in mine anger, (as it seemed) I hid my face from thee for a litle season, but with euerlasting mercy haue I had cōpassion on thee, saith the Lord thy Redemer.* Wee shall perceiue in the end that which now in the midst of trouble wee see not: though in our afflictions wee take him as an aduersary through the weaknesse of our faith, yet

Esa. 45. 7

For in the end he shall shew himself a louing Father vnto his owne.

yet shall we finde that then God was with vs, working for our deliuerance, when hee seemed to bee against vs: let vs not therefore bee cast downe vwhen the Lord worketh with vs after his own maner of working, by means vknown to vs: let vs learne of *Iacob* to wrestle with the Lord; & with that woman of *Canaan*, cleaue to him the faster, when he seemes to put vs away: we shall find in the end, *The Lord is neare vnto them who are of a contrite heart, and will saue such as be afflicted in spirit.* Yea, we shall with *Dauid* reioyce and glory in the Lord, *It is good for me that euer the Lord corrected me.* the Lord be blessed therefore, for hee hath showne his maruailous kindnesse towards me.

Psal. 1, 9

Diuision of
the History.

I

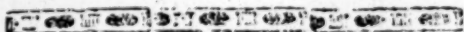
The wrest-
ling, and 5.
circumstan-
ces therof.

It is now time that wee enter into the history it selfe, which hath these two parts: the first sets downe the Angels wrestling with *Iacob*: the second contains the conference of the Angel with *Iacob*, vvhich followes vpon the wrestling. As for the wrestling we haue in it five things to bee considered:

I. the

1. the time of it : 2. the persons between whom : 3. the maner of their wrestling, whether corporall only, spirituall only or mixt : 4. how long continues the wrestling : and last of all the issue of this wrestling.

2
The conference betweene God and Iacob.



CHAP. IIII.

The first circumstance ; the time of the wrestling.

AS for the first, the circumstance of time is noted by *Moses* : when *Iacob* (saith he) *was left alone*. Amongst many reasons that might moue *Iacob* to bee alone, I encline to none more then this ; hee sought to be solitary, to the end he might haue the fitter occasion to pray, and poure out his griefe the more freely and homely into the Lords bosome : for we knowe that the presence of man is oftentimes a great impediment of the free communing of our soules with God, and that the children of God will boldly communicate those

1

Solitarines
conuenient
for praier.

And yet so-
litarines a-
uailes not
without in-
ward atten-
tion.

Cyprian de
orati. Dom.

those secrets to the Lord, vvhich they
vwill not vtter to their dearest friendes.
We haue here then to learne with Ia-
cob, sometime to withdraw our selues
from the dearest company of men, that
vvee may haue the better occasion by
prayer to conferre with our God: for
*hee vvhoe loneth vvisdome, will separate
himselfe to seeke it.* Yet are vvee to re-
member, that solitarinesse auailles not
without, vnlesse there bee silence with-
in: for though the body be remooued
from the eyes of men, if the soule in
the meane time bee disquieted with
bands of restlesse & troublesom moti-
ons, it is not possible that we can pray.

*Maxima est segnitia alienari & capi
ineptis cogitationibus, cum Dominum de-
precari: quasi sit aliquid, quod magis de-
beas cogitare, quam quod cum Deo lo-
quaris: quomodo te audire à Deo postulas
cum te ipse non audias? vis Deum memo-
rem esse tui cum rogas, cum tu ipse me-
mor tui non sis? hoc est ab hoste in totum
non cauere, hoc est vigilare oculis & cor-
de dormire, cum debeat Christianus etiam*

cum

cum dormit oculus, corde vigilare. It is (saith Cyprian) a very great sloath to be alienate and carried away with vnmeet cogitations vvhhen thou prayest vnto God, as if there were any thing whereof thou shouldest thinke more then this, that thou art speaking with God. Howv desirest thou that God should heare thee, when thou hearest not thy selfe? or that he should be mindfull of thee, who art not mindfull of thy selfe? by so dooing thou art not vvarie enough of thine enemy: this is to watch with thine eyes and sleepe vvith thine heart, whereas it becommeth a Christian euen to wake with the heart when the eye is a sleepe: *I sleep, but my heart waketh.*

Canticles.

What preparation should go before prayer.

When therefore we goe to pray, we must doe as did our Sauour, when he went to raise *Tabitha* from the dead, he put the Minstrels and the mourners to the doore; and wee must put worldly thoughts cut of our mindes, tolerable seruants (if so he wee vse them as seruants) at another time, but no vvay tolera-

tolerable in the time of prayer: like the Asses and Seruants of *Abraham*, which hee vied as helps to carry him forward in his iourney, but left them at the foot of the mountaine when he vvent vp to pray and sacrifice to the Lord. And thus the perturbations of our minde within being quieted, then let vseschew as farre as possibly vvee can, all occasions of distractions with out vs: let vs vvith the Spouse in the *Canticles*, follow our Husband into the fields, and there talke with him: or with *Dauid*, let vs examine our hearts vpon our beds and be still: or as our Sauour commandeth vs, let vs enter into our chamber, and shutte the doore, and there in secret pray to our heavenly Father. After this manner vvent *Daniel* to his chamber alone, and *Peter* to the top of the house alone, and *Iesus Christ* vvent alone to the mountaine to pray all night, And so much the more earnestly should wee practice this Lesson, because now by *Iacobs* example vvee learne, that then the Lord doth like most

Canti.

Psal. 4

Mat. 6, 5

Dan.

Acts.

How careful
we should
be, and why,
to seek occa-
sions to
pray.

most familiarly to shew himselfe vnto vs, when wee are best content to separate our selues from all other pleasures, that we may get conference with the Lord: whereas by the contrarie, when wee neglect to seeke him, and will not doe so much as redeem a time and occasion to speake with him, by forgoing for a while. the company of men; the Lord accounts that he is dishonoured of vs, that we are such as haue little delight in the Lord; yea, preferre euery thing before him: and therefore also it is, that the Lord delights not to be familiar with vs, and to acquaint vs with his familiar presence, because wee doe not carefully wait vpon him.

The Lord therefore increase in vs this delight & disposition to pray, that we may esteem it a benefit and vantage to vs, to haue the least occasion to pray: for it vvas neuer yet seene but that a hart to pray hath euer bin an vndoubted fore-runner of a speciall blessing of God to ensue; *If wee open our mouth*

wide the Lord shall fill it: seeking must

goe

Neglect of
prayer is a
demeaning
of God.

True prayer
awaits re-
turnes with
profit to vs

Psal

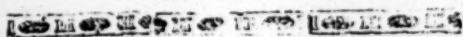
Gen.

How at six
petitions
Abraham
brought the
Lord from
50. to 10

Mat. 5

go before finding, and we must knock before it be opened: if we haue the first we may be sure of the second. Our Sauer hath assured vs that our heavenly Father will giue his holy spirit to them who desire him. VWhen *Abraham* prayed to the Lord, the Lord answered him in such sort, that euery petition he sent forth returned back with som new gaine: at six petitions he brought the Lord from fiftie to ten, that the Lord promised to spare all *Sodome* for ten righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased to pray. As that Oyle miraculously multiplied by *Elisba*, continued so long as the poore widdow had an empty vessel wherein to receiue it: so may we be sure that the grace of our God, shall without ceasing bee multiplied vpon vs so long as our hearts are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.*

CHAP.



CHAP. V.

The second circumstance; the persons between whom the wrestling is.

THe second thing that here comes to be considered, is the persons, between whom the wrestling is. Hee that wrestles here with *Iacob*, is not a Man, albeit *Moses* so calleth him, because so hee appears: neither is hee a created Angel, albeit *Hosea* call him an Angell of God. But hee who wrestles is the Sonne of God, the great Angell of the couenant: *hic homo verus Deus est, non ex nuncupatione, sed natura*: he it is, who in this combat is the wrestler with *Iacob*.

*Chrysost. in
Gen. 22.*

Where first it is to be demaunded, how it is that Iesus Christ appeared to the Fathers vnder the Law, in form and shape of a man, hee not beeing yet incarnate and made man indeede? the answere is, that appearing of Christ in forme of a man, was as *Tertullian* calleth

How as mā
Christ ap-
peared to
the Fathers
before his
incarnation.

Galath.

Difference
betweene
Christs ap-
parition and
his manife-
station after
in the flesh.

calleth it *prædictum humanitatis*, a pre-
signation of his manifestation after in
the flesh: but there is a great difference
betweene the appearing & his incarna-
tion that followed *in the fulness of time*:
for first, albeit Christ before his incar-
nation took on him verily the body of
man, yet was he not then a man indeed,
he was not then *the seed of the woman*,
but when fulnesse of time came, God
sent his Son into the world, made of a
woman: *then the Word was made flesh*,
then tooke he on the seed of *Abraham*,
& became in all things man, like unto us,
sin except: then he assumed our nature,
& ioyned it into one substance with his
diuine nature, that is, into one personall
vniõ: for the strainnesse of the which
coniunction it is said, and most truely,
that Christ Iesus Man is God, & Christ
Iesus God is Man: which before his
incarnation could not be said of him.
Secondly, vvhenceas Christ vnder the
law took on the body of man, it was but
temporall, and for the doing of some
particular errand, which so soone as he
had

had finished, hee laid away againe. But Christ Iesus hath now assumed the nature of man, never to bee laid away againe: as hee hath ioyned our nature with his diuine nature in a personall vnion, so also in an euerlasting vnion; so that there shall neuer be a separation between them.

Alway in this manner of Christs appearing vnto *Iacob*, & other of his seruants before the law, let vs consider the loue of Iesus toward his owne, that for their sake hee is content to abase his Maiestie, and appeare to his seruants, not in a shape answerable to his glorie, but in such a forme as their weakenesse might best consort with: for vvhhat kind of more homely and familiar apparition can God vte to man, then to appeare as a man, in the shape most familiar to man? not as God clad vwith glory and Maiestie, for that way no flesh might abide him. In this, O Lord, thou hast shewed thy goodnes to man: in this our Father *Abraham*, *Isaac*, and *Iacob*, had a prooffe of thy louing kind-

Christs loue
is seene in
his familiar
apparition
to the Fa-
thers before
the law.

nelle: and in this, all thy children may see what great account thou makest of them, who loue and feare thy holie Name.

But more abundantly hath hee shewed his loue to vs in this last age.

*Iren. contr.
2all. 1. c. 23
Iren. Ser. 2.
de aduentu
Dom.
Iren. contr.
2all. 1. c. 23
Fertul. de
Irene Christi.*

Phil. 2. 7.

But what is all this, if it bee compared with that which after followed? I doe meane with that great loue which now in this last age of the world, according to the truth of his promises hee hath shewed vnto his Church, in that he hath kept the precise, promised, and appointed period of time, wherein hee hath appeared to his Church, not in shape of man onely, as he did to our fathers, but in the very nature of man. A man indeede, albeit not made man, after the manner of other men; for hee is the stone cut out of the mountaine without hands: hee vvas not made man by the operation of man: Hee is a flower of the fildie, not of the garden: he grew vplike a Branch of the roote of Iesse, but not by the ordinary labour of a Gardiner: hee is the second Adam, verie man, but not begotten by man: he being the God of glory, made himselfe of no repu-

reputation, he tooke vpon him the shape of a seruant, and was made like vnto men: and all this he did, that in our nature he might work the work of our redemption. He came downe from the bosome of his Father, as the great Angell of his counsel, to reueale to vs his Fathers will concerning our saluation. It is not customable that honourable personages should come to the poorer, but his compulsion of our necessities constrained him: *Iacentes enim paralytici in grabato, diuinam illum non poteramus attingere celsitudinem*: for we lying sick of the palsey in our couch, vvere not able to reach vnto that diuine & high maiestie; therefore he humbled himselfe to come vnto vs, because we were not able to goe vnto him.

And heereinath he vntered toward man his wonderfull loue. Man beeing man only, aspired to be like vnto God and so lost himselfe, so that now hee is become worse then a companion to beasts: But Iesus, beeing very God, was content to become man, that he might

Bern. de ad-
uents Dom.
Serm. 1.

Man lost
himselfe as-
piring to be
like vnto
God: Christ
humiliated
man by
humbling

himselfe to
become like
man.

Cyprian de
Idol. van.

Cyp. de
Elemos.

Esey 53. 5

saue man, vvhoe was lost. O how hath
the loue of Iesus overcome our ingra-
titude! he became the Sonne of man,
to make vs the sonnes of God: he hath
taken on him our sinnes, and giuen to
vs his righteousnesse: he refused not to
vndergo that death, which was due vn-
to vs that hee might make vs partakers
of his life. In a vvord, *Quod homo est
Christus voluit esse. vt homo possit esse
quod Christus est*: That which Man is
Christ would be, that man might bee
made that which Christ is: and there-
fore *humiliavit se, vt populum qui ia-
cebat erigeret; vulneratus est, vt vulne-
ra nostra sanaret; seruauit, vt ad liberta-
tem seruientes extraheret; mori sustinuit,
vt mortem immortalitatem mortalibus
exhiberet*: hee was humbled himselfe,
that he might raise vp his people lying
in bondage: hee was wounded for our
transgressions, that by his stripes wee
might be healed: he became a seruant,
that wee who were seruants might be
restored to libertie: he suffered death,
that he dying might giue immortallitie
to

things that are mortall. This is, O Lord, the greatness of thy love towards vs: the length, and breadth, the height, and depth, whereof *all thy Saints are not able to comprehend*: But, O Lord grant that we may daily grow in the feeling thereof, that with ioy of heart wee may resigne our selves fully to thine onely seruice, who so willingly hast giuen thy selfe to be ours.

Ephes.

But to returne to the consideration of the persons who wrestle: yee may meruaile what wrestling can bee betweene parties so vnequall, betweene God and Man, betweene the Creator and the Creature, between the Potter and his Vessell. When the Lord is angry, the foundations of the mountains and earth doe shake. *He breakes downe, and it cannot be built: he shutes up, and it cannot be loosed. The pillars of heauen tremble and quake at his reproofe: at his rebukes he dries up the sea, and maketh the floud desert, there fish rot for want of water, and aye for thirst: hee clothes the heauens with darknesse: hee biddeth his*
light.

How it is
that weake
me in wrest-
ling should
be party to
the mighty
GOD?

Psalm. 18.

Iob 12

Iob 26.

Esay 50.

Iob 38.

Iob 41.

1. Sam. 6.

Because
God vttereth
not his
power, and
holds vp
man by se-
cret grace.

*Chrysost. in
Gene. 32.*

lightning walke, and they say, Lo, here we are: he maketh the depth to boile like a pot of ointment, vvhich is able to stand before this holy Lord? And how then is it that Iacob is brought in heere as a wrestler with the Lord? But here you must consider the parties, as they are sette downe in this conflict by Moses.

The Lord in this wrestling vtters not himselfe as the mightie G O D, he shewes not himselfe in his power, for so should hee easily haue confounded his creature: but the Lord vttereth himself as a man, and a man in pith & strength inferiour to *Iacob*. *Iacob* againe is here to bee considered, not as a simple man, nor as a man vvrestling by his ovvne strength; but as one standing & wrestling by the strength of God: and hereof commeth his prevailing in this battell: the Lord vtters himselfe less then he is, and makes vp *Iacob* much more thē he was. *Magna certe Dei misericordia: in figura hominis luctari voluit cum iusto ut se illius humilitati attemperaret.* And this same is the Lords dealing in
all

all his wrestling with his children, that neither dooth hee vse his strength against them, nor yet leaue them to their own weaknes. If the Lord should shew himself a strong God in wrestling against vs, then indeed none were able to stand before him. The three Disciples at the sight of Christs glory, when he was transfigured on mount *Tabor*, fell to the ground astonished: if sinfull flesh bee not able to abide the sight of his glory; how shall it endure the dint of his power? and that which is most of all, how could fraile man sustaine the befall of his wrath and anger, if the Lord would intend it?

Heereof then commeth our standing in these inward conflicts of conscience, that our faithfull God suffers vs not to be tempted aboue our power; hee assailes vs not aboue our strength; he sets not our sinnes in order before vs, that wee should see them as wee committed them; hee permits not his deputy the conscience, to accuse and torment vs according to the merite of our transgressions; hee

Otherwise
man could
not stand
before him.

1. Cor. 10.

13.

Psal. 50.

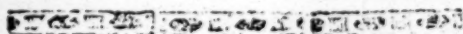
miti-

mitigates the stroke of his rod, and extenuates the pith of his hand, when he puts at vs. And with this also by his secret grace he vnderprops vs, otherwise no power should hee found in vveake man, to stand in the meanest of these battels wherein God sheweth himselfe our aduersary party. Yea, if the Lord should set vp one of our sinnes to pursue vs, and then withdrawe his secret grace from vs, we should fall into the desperation of *Cain* and *Iudas*. And if hee should arme, but one of our owne cogitations against vs, we should become miserable murderers to our selues, like *Saul* and *Achitophel*. If he take his breath out of our nostrils, we fall to the ground: or if he should abstract from vs the vse of Reason, which he hath lent vs, we become worse then the beasts. Thus, neither in inward, nor outward wrestlings, haue wee any strength of our owne to stand before him.

Our standing in trouble is onely by the strength of God, who sustaines vs:
hee

hee puts at vs with the one hand, and vnderprops vs with the other. It is God in vs who ouercommeth himselfe opposing vnto vs. *Qui pro nobis mortem semel vicit; semper vincit in nobis.* And this ye may see clearly in his dealing with that woman of *Canaan*: his audible voice was against her, but the secret helpe of his Spirit was with her: with one hand hee repelled her, and with the other hee drew her heart neere vnto him.

n wrestlings spirituall, God is both our adversary and comforter. *Cyp. l. 6. 2. epist.*



CHAP. VI.

Consolations for the godly afflicted.

THIS I haue marked for thy consolation, thou that art the vvarriour and vvrestler of GOD, that thou maist knowe, *God is the strength of thy life*: and finding it so, maist be thankfull, and entertaine his presence with thee. For whereof (thinkest thou) hath it come, that so many yeares thou hast stood

Psal. 94. 17

Psal. 66. 9.

Hosea. 6.

Psalm.

stood in the midst of so many tentations, that so long thou hast endured these spirituall wrestlings, wherein thy conscience, and G O D who is greater then thy conscience, hath stooode vp thine accuser, hath it come of anie strength in thee? none at all. *If the Lord had not holpen mee, my soule had almost dwelt in silence. It is the Lord that keepeth our soules in life.* The Lord vvho seemeth our aduersarie, was our secret helper; hee shooke vs with tentations, and sustained vs with his grace: *Euen the Lord who wounded vs, did heale vs: the Lord is the deliuerer of our soules out of all aduersitie.* Otherwise, it had beene impossible for thee (O weake man) to haue holden vp thine head in the least of these tentations, ouer which nowv through his Grace thou hast preuailed, and obtained the victorie. *Not vnto vs therefore, O Lord, not vnto vs, but vnto thy Name let the glory be giuen.*

It is againe here to be marked, that the Lord vvhen hee appeared most famili-

familiarlie to *Iacob*, hee exercifes him with a wearifome wrefling; the fuddainnefs & nouelty wherof (no doubt) at the firft, did greatly terrifie and difquiet him. The Lord then when hee coms to *Iacob*, doth not caft him afleep into a careleffe fecuritie, but hee tofles and fakes him to and fro, and exercifes him with fighting and ftruggling all the night long. Whereof wee may learne, that euen when the Lord is neereft, and moft familiar with vs, then oftentimes our tentations and wreflings will bee neereft. So foone as *Iacob* got the firft bleffing, there-withall incontinent hee fultained the enimitie of his brother *Eſau*, & was forced, for efchewing his crueltie, to vndergoe banifhment: and now when the Lord comes to bleffe him againe, he firft wakes and prepares him by tentation. This is the order of the Lords working: *Bleffed is the man who endureth tentation, for when he is tried, hee ſhall receive the crowne of life which the Lord hath promiſed to the who loue him.*

The Lord
wil not giue
his childre
community
to trouble

Iam. 1. 12

It

Spiritual
wrestling, a
witness of
Gods fami-
liar presence
with vs.

2 Cor.

Proverb.

1 Thes. 5. 3

It is not then true which sometimes the weake Conscience dooth conceive and apprehend; that spiritual exercises, wrestlings, and fightings against tentations, are tokens of desertion, of the Lords absence, and departure from vs: by the contrary, they are sure witnesses of the Lords familiar presence vwith vs, whether wee fight with the *spirituall weapons of our warfare against carnall men without vs, or against our owne infidelitie, and rebellious affections, laboring to subdue them, and bring them captiues to Christs obedience: or against any other of Sathans tentations, standing with the compleat armour of God at all occasions to resist him: all these wrestlings I say, are vndoubted tokens of a spirituall life within vs, and of the Lords presence with vs in mercie, and fore-runners of a farther blessing: for as the carnal peace, and securitie of the wicked, ends in destruction, and their pride goeth before a fall: when they say peace and safety, then shal come vpon them sodaine destruction, like that which fell on*

on the Philistines in the midst of their carnall reioycing (the pillars of their house were not sure enough to sustaine them.) so the invvard humiliation of Gods children, is by a good token, a sure argument of approaching grace. But as for the wicked, with whom the Lord is not, they are no Wrestlers against Sathan & sin, for they are dead in sinne and trespases, and haue rendered themselues prisoners & captiues vnto Sathan, *and are taken of him Captiues at his will*: they liue vnder a miserable peace, vvith the enimie of their Salvation: if hee wound them, they mourn not; if he command them, they resist not. And such (alas) are many in this age; whose eyes it may please the Lord to open, that they may see that miserable state wherein they do stand; and once may be mooued by his Spirit to sigh vnder this heavy seruitude and bondage, & earnestly to call vnto God for deliuerance.

The wicked being dead captiues cannot fight.

2 Tim.

CHAP.



CHAP. VII.

Comfort for Christs Souldiers.

BVt as for you whom God hath set at enmity with the Serpent, and entred to fight in that battell, vvhich once was proclaimed in Paradise, and wherein all the souldiers of that *blessed seede of the woman* must fight by course vnto the end of the world: Blessed are yee, for hereby yee may know that the Lord hath loosed the chaines of your captiuitie. Ye are no more the slaues & prisoners of sathan, but by grace warriours against him: ye stand on that side whereof the Captaine is, that triumphant conqueror, the victorious *Lion of the Tribe of Iuda*, euen that God of peace, who shall shortly trample Sathan under the feet of his Saints. Faint not yee therefore because of your cōtinuall tentations. Thinkenot the Lord is frō you because you are exercised with inward wrestlings. Wrestling in this life is our greatest

*Reue.
Rom.*

Wrestling,
sure token
of spirituall
life.

greatest perfectiō, an vndoubted testimony of another life in vs, then the life of nature. None can strue against Sathan & sin, but by the spirit of the Lord Iesus: or who can hold, or retaine the Lord till he bleis him, but hee vvhom hath the spirit of the Lord Iesus? Nature wil make no opposition to nature, and Sathan will not strue against himselfe: vvhether struing and wrestling is (struing I meane, for a blessing from God, and wrestling against sinne) there Christ is, there the spirit of the Lord is, and there a new life is. By it thou art knowne to bee the good Souldiour of Iesus; to bee the man for whom is prepared the Crowne. *For no man is crowned except he strue.* Let it be therefore no discouragement to thee that thou art kept vnder, vvrestling with dailie tentations: but rather let it bee to thee a witness that God is with thee, as hee was with *Iacob*.

Further, it is to bee considered, that *Moses* saith, a Man wrestled with *Iacob*; so he appeared to bee: but as wee

D haue

'n all our
afflictions
we should
go by the
instrument,
& looke to
God as our
partie.

Iob.

haue heard the wrestler was the Lord. This yeeldes a notable lesson for the children of God, that in all our wrestlings, what euer appeare vnto vs, or who euer seeme our partie; it is the Lord with whom alway wee haue to doe. This consideration vphelde *Iob*, that worthy warrior, in the middelt of his greatest afflictions: when the tempest of winde ouerthrew the house and destroyed his seauen sonnes, and three daughters; when fire came down from heauen, and burnt his seauen thousand sheepe and his seruants; vwhen the *Sabeans* deltreied his five hundred yoke of Oxen, and five hundred shee Asles; vwhen the three bands of *Chaldeans* tooke away his three thousand Cammels: yet in all this he complains not of the iniquitie of the *Chaléxans* and *Sabæans*; he murmures not against the elemēts, the aire, nor the fire; he speaks no word against any that were instruments of his trouble; he knew that they were all vnder the Lords commande-ment to come and goe at his pleasure; he

he turnes his eye toward the Lord, and takes him vp for his partie. *The Lord hath giuen, the Lord hath taken, blessed be the Name of the Lord.* And so with this one weapon of godly consideration hee keepes off at one time manifold buffets and blowes of Sathan, & is preserved vnwounded by them: *For in all this, Iob sinned not with his mouth.*

Good were it for vs, if in the whole course of our life, we could remember this: for so should we not be discouraged, & cast down (as cōmonly wee are) by looking too much to the instruments of our trouble. Many things we beare the more impatiētly, because we conceit they proceed from men, or other second causes, which we would receiue much more willingly, if we could remember they come from God. *Not so much as a Sparrow, nor a haire of our head falls to the ground without the providence of our beauenly Father: he that keepes our haire will hee not keepe our selues? Si sic custodiantur superflua tua, in quanta securitate est anima tua?* If

Our impatience proceeds of this, that we looke to the instrument more then to God.

Math. 6.

Aug. hom. 14

Daniel.

Samuel.

Ruth.

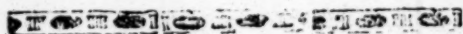
Tertul. lib. de
patient.

thy hayres bee kept, in what safetie is thy soule? What-euer cup of trouble men prepare for vs, we shall not drinke of it, vnlesse the Lord appoint it, and temper it first with his owne hand. *Nabuchadnezzar* threatned the three children with a fiery furnace, yet werethey not afraid, & all because they considered that God aboue him ouer-ruled his intentions. *Shimei* cursed *David*, and he was not incensed with anger, because hee considered that the Lord had sent him. And *Nahomi* with this comforted her selfe against the losse of her husband: *It is the Lord* (said shee) *vvho humbles mee.* All these doe warne vs vvhom God hath appointed for greater conflicts, that it is a great feebleness arising of inconsideration, to suffer our soules to be dimoued out of the state of patience, by the inordinate behauiour of any outward instrumēt of our trouble. *Absit à seruo Christi talē inquinamentum, vt patientia maioribus præparata in minoribus excidat.* Let such a spot and foule blemish bee farre from the seruants

seruants of Christ, that our patience which is prepared for greater conflicts should faile, and fall away in smaller tentations. *If when we run with foot-men they weary vs, how shall wee match our selues with horses?* If when wee wrestle with men, who are flesh and bloud, we are so easily ouerthrowne with euerie breath of their mouth, and wounded with their smallest iniuries, that vvee faint, and become impatient, how shall we wrestle against principalities and powers? or how shall wee resist the fierie darts of the diuell? Wee haue therefore for helpe of our weakenesse, to gather our thoughts, & remember that vvhoeuer be the instruments of our trouble, it is the Lord with vvhom vvee haue to doe: so shall we the more easily possess our soules in patience, and giue glory to God.

Iere. 12.5.

Rom. 8.



CHAP. VIII.

The third circumstance ; the manner of the wrestling, corporall, spirituall, or mixt.

IN the third roome wee promised to speake of the manner of this wrestling, vvhether it be corporall onely, or spirituall onely, or mixed. Now that it is mixt, and so partly corporall, and partly spirituall, will appeare by comparing *Moses* and the Prophet *Hosea* together. That the wrestling was corporall, it is cleare, of the disiointing of *Iacobs* thigh, vvhwhereof *Moses* makes mention : and that it was also spirituall appeares ; partly of that which *Moses* saith, that *Iacob* straued for the blessing, and partly of that which *Hosea* saith, that hee preuailed by wrestling and praying.

Hosea 12.4.

These are the forest kinde of wrestlings, when the Lord at one time exercises his children both in body and minde

minde, that his heauy hand of sicknes, pouerty, or som such like is vpon their bodies, and therewithall heauie inward troubles vpon their mindes. This is indeed a very hard estate: for as Salomon saith, *The spirit of a man will sustaine his infirmite, but a wounded spirit who can beare it?* and yet vvith both those at one time the Lord hath exercised his dearest seruants so hardly, that the vehemencie of their trouble hath forced them to poure out most lamentable complaints; *My heart* (saith Dauid) *is wounded within mee. My spirit is in perplexitie, and my soule is amazed. The Lord renewes his plagues, and increaseth his vvrath against mee* (saith Iob) *so that changes and armies of sorrowes are against mee: the Lord suffers mee not to take my breath, but fills mee with bitterness.* The Lord (saith Nahomi) *hath giuen mee much bitterness.* I haue *fightings without, and terrors vvithin,* saith the Apostle. It is a common disease of the children of God in their troubles, to thinke that their troubles are sin-

Sore wrestlings when God at one time humbles his childre both in body and minde.

Psa. 109. 22.

Psa. 143. 4

Iob 10. 17

Iob 9. 8.

2 Cor. 5. 7

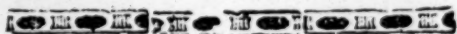
1 Cor. 10.

A rare temptation when Gods working seemes to fight with his word & promise.

singular: I haue therefore marked this, that none of them should think themselves fellowlesse, vwhen the Lord deales with them after this manner: *For no temptation hath ouertaken you, but that which appertaines to men.*

Wee haue heere in like manner to mark another kind of temptation, whereby God tries the faith of his children: which is, when his work seemes directly to fight against his word, so that in working with his children hee appeareth to come against his promise. As for example, the Lord hath promised, that if I repent, hee will forgie; if I mourne for my sinnes, he will comfort me; if I aske from him, hee will giue vnto me, so saith he in his vvord: Yet I finde in his working with mee, the contrary, will the troubled conscience of the Child of God say: I doe repent from mine heart of my sinnes, and am sorrowful that euer I offended my God, but I cannot feele the Remission of them: I mourne, but *the Comforter who should refresh my soule commeth not.* I call

call and cry night & day, but the Lord heareth mee not. Vnto this estate I knowe that oftentimes the dearest of Gods Children are brought: *as if the Lord had forgotte to bee mercifull vnto them, and shutte up his tender mercies in displeasure, they can find no promised rest in their soule, nor peace to their troubled mindes.*



CHAP. IX.

How wee should behaue our selues in this temptation, wee are taught.

THou therfore whose heart is set to seeke the Lord, & in this perplexitie wouldst know what to doe, and how to behaue thy selfe, I can no better way resolute thee, then to send thee to looke vnto *Abraham, Iacob, Iob*, and the rest of those, who haue been exercised with the like tentations before thee. Marke therefore, and consider how the Lord commanded *Iacob* to goe backe again vnto *Canaan*, and promised to be with him,

I
By Jacob.

him; yet now in the iourney (as it would seeme) he comes against him. Hee had ben goe forward, and yet disioints his thigh-bone, and so vnables him to goe as he was wont. Notwithstanding *Jacob* still cleaues fast to the promise of the Lord, heeing perswaded that the Lord could not faile him; and therefore contrary to his present sense and feeling, trusting still on the word of the Lord, for all the appearing contrariety of his working, hee craues a blessing from him that wrestles with him.

2
By Abraham.

Againe, will yee looke vnto *Abraham* our Father? the Lord made him a promise, that in *Isaac* his seede should be blessed, and yet he commands him to slay him. A vvonderfull tentation, that the Lord commands him to slay that child in whom hee had promised the multiplication and blessing of his posteritie: for here the promise of God and his commandement seems to fight together. Yet *Abraham* strengthened in the faith, as he receiued *Isaac* from the dead vvombe of *Sara*, doth not doubt

but

but God was able to raise him from the dead againe; and therefore resting on the Lords promise, he spares not to sacrifice *Isaac*, beeing fully assured that the Lords apparant contrary working, could no way be preiudiciall to the veritie of his vvord. O strong! O rare! O wonderfull Faith! Therefore the Lord who giueth no vaine stiles to his seruants, honoreth *Abraham* with this name, *the Father of the faithfull*. For by his example our weaknesse is strengthened to giue credit to the Lord, when he speaketh to vs.

And the same lesson of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many school-masters and examples haue wee on whom the ends of the world are fallen.) No doubt he had laid vp the promises of God in his heart, whereupon he dependeth: yet doth the Lord handle him so hardly, both in bodie and minde, as if hee were determined to keepe no promise vnto him: yet *Iob* for all this, distrusts not in the truth of Gods

³
By *Iob*.

Gods promise, but gripes them so surely, that in his greatest extremitie hee resolves, *O Lord, albeit thou shouldest slay me, yet will I trust in thee*: that is, albeit Lord thou shouldst deale hardlier with me then thou hast done, yet will I neuer thinke but thou wilt bee mercifull to me according to thy promise: there is a heart knit to the Lord; there is a soule cleauing to God without separation, that thus concludes; *O Lord, none of thy workes shall make meeto misbeleue thy vvord*: though thou cast me downe to hell, my eye shall be vpward towards thee, & my soule shall loue thee, euen when it appears thou saist that thou hast no delight in me.

And the like also may we see, in that woman of *Canaan*, according to that promise: *Aske and it shal be giuen, call on me in thy trouble, and I shall heare thee, and deliuer thee*. Shee cries, *O Lord haue mercy on mee*: but at the first gets no answer. She crieth againe, and againe, but contrary to another promise, as it would appeare; *God giues to all men liberal.*

4
By the woman of Canaan.

liberally, and reproveth no man, not only is shee refused, but reproched as a dog, and one not meet to eate the childrens bread: but at the length, leaning without wauering to the Lords promise, shee receiues a fauourable answer, O woman, great is thy faith.



CHAP. X.

Let vs euer leane to the Word of God, how strange soeuer his worke seeme vnto vs.

OF all this then the lesson ariseth vnto vs, that vvhene the Lord shall exercise vs so hardly, as to our iudgement Gods vvorking with vs seemes to fight with his promise made vnto vs, so that suppose wee pray, and wee mourne, and wee seeke comfort, we can finde none; yea, the more we pray, the more our trouble increaseth; yet let vs not despaire, but learne at our brethren, vvho haue fought the like battell before vs, to rest assuredly on Gods

*Psal. 119.
75. ver. 89.*

*Esa. 38. 19.
Psa. 119. 18
Psa. 89. 33*

Gods promise, for in the end his hardest vvorking shall bee found to rend vnto the performance of his promise made to vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord this glory; *I know, O Lord, that it cannot bee but vvell with them, who loue thee. I know, O Lord, that thy iudgements are right, for thy vvord endureth for euer in heauen, and thy truth is from generation to generation. Heauen & earth shall passe away, but one iot of the vvord of God shall not passe vnfufilled.* O happy are they to whom the Lord hath made a promise of mercie! they shall sing in the end with Ezechiel: *The Lord hath said it, and the Lord hath done it: he will stablish the promise he hath made to his seruant, and hee will not alter the vvord that hee hath spoken vvith his lips.* Wherefore, O thou that art afflicted, and humbled in spirit, disquieted within thy self, wait vpon G O D, and thou shalt yet giue him thanks.

Now in the fourth roome, wee haue

to speake of the time, how long the wrestling continued. *Moses* saith, it lasted *to the breaking of the day*. Heere then is a newe mercie to bee marked; the Lord will neuer so exercise his children with wrestlings, but in regard of their vveakenesse, grants them some intermission, & a breathing time, least they should faint: hee will lay no more vpon them, then they be able to beare, neither suffer his rods to lie longer vpon their backs, then may serue for their weale. All our afflictions are measured by the Lord, in quantitie, quality, and continuance of time: for quantitie, the Lord appoints to each one of his Children a cup of affliction conuenient for their purgation: and as for quality, he tempers also our afflictions, that whereof their owne nature they are exceeding bitter, being the suites of sinne, worse to drinke then the waters of *Marah*, vntill *Moses* changed them by prayer, and made them sweet; he alters them in like manner, by the vertue of the Crosse of Christ, and his inter-

4
The fourth
circūstance,
how long
endureth
the wrest-
ling.

1. Cor. 10. 13

Our afflictions are
measured in
quantitie,
quality and
time.

intercessions for vs, they become so sweet and delectable, that we reioice in tribulation. And as for time, he giues vs but dayes of triall and affliction, houres of tentation, attending to his good pleasure and wisht dispensation. If wee cast *Shadrach, Meshach, and Abednego* into the fire, one like the Son of God shal go with them, and wait vpon them, and relieue them in conuenient time. Yea, no Goldsmith waites so diligently vpon his gold to take it out of the fire in due time, as the Lord attends vpon his children, that in due season hee may draw them out of their troubles. *Jacob* wrestles no longer then the dawning, and all our troubles haue an appointed time of deliuerance. *Weeping may abide in the euening, but joy commeth in the morning.*

Psalm.

This should teach vs patience in trouble, for there is no deliuerance til God giue it.

And of this ariseth to vs a lesson of patience, that so long as it pleaseth the Lord to exercise vs with any crosse, so long should wee be content to beare it; not struiuing to cast off the yoke, vntil it please the Lord to take it from our neck.

neck. *Noah* was weary of his abiding in the Arke a yecre and a day (for so long he remained) and no doubt when hee saw the ground he was greatly desirous to come forth: but he will haue no deliuerance till the Lord who closed him in, command him also to come out; & in very truth there can bee no deliuerance but that which cometh from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angell commanded *Let* to escape for his life to the mountaine, he requested the Angell for licence to tarry at *Zoar*: and so, where the Lord pointed out the mountain for the place of his deliuerance, hee himselfe makes choise of another; but when he obtained that which he desired, durst he for all that abide in *Zoar*? no certainly, he could neuer lue without feare, yntill he went forward to the mountaine, where vnto the angel at the first directed him. So that both the time, and the place and the maner of our deliuerance must be referred to the Lord, and not elected

by our selues. Then we rest in quietnes, when wee rest on the will and mercie of God, not vpon our owne deceitfull refuges of vanitie.

How foolish are the wicked, who seek deliuerance by other means?

And here is discovered the foolishnesse of the wicked, who beeing impatient in trouble, haue recourse vvith *Achaziah* to *Beelzebub*, to *Sathan*, or his instruments, seeking by forcerie, charming, or some other such vnlawful meanes to preuent the Lords deliuerance. Alas, these blinde wretches see not that when after this manner they seek to free themselves, they fall vnder the danger of an euerlasting wrath.

When *Hananiash* that false Prophet brake that yoke of timber, vvich the Lord put about the necke of *Ieremie*, to prelignifie the captiuitie of *Babel*, the Lord in stead of it, put a yoke of yron about his neck, which *Hananiash* was not able to breake: so shall it bee with thee, O thou, who vvith-drawest thy selfe from the Lord; thou who wilt cast off the yoke of God, and not tarry till the Lord deliuer thee: in stead of a yoke

yoke of wood, the Lord shall fasten thy neck with a yoke of iron, that is, instead of a light temporall affliction, whereof thou hast freed thy selfe for a time by meanes vnlawfull, *the Lord shall sting thee with Serpents and Cockatrices, which thou shalt not be able to charme; he shall cast thee into that Lake which burneth with fire and brimstone,* and shall binde vpon thee for euer that terrible wrath, which is a wrath to come, except in time thou repent.

Iere. 28. 13

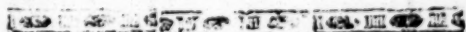
But leauing the wicked, let vs learne of *Iacob*, who with patience continues in the wrestling as long as the Lord will wrestle vwith him; so that as the Lord began it. so is hee the first that breaketh it off. We may indeede with a good warrant, pray for deliuerance out of trouble, saying with Christ our Lord, *If it be thy will, Lord let this cup passe by me;* but alwaies so that wee submit our will to the Lords most holy will; neuerthelessse, *not as I will, but as thou wilt:* and in the meane season, so long as it shall please the Lord to keepe

Wee should pray to the Lord in trouble, but not preuent him.

Psal. 16. 20.

Psal. 27. 5.

vs vnder affliction, let vs beware that we murmur not, neither limit the holy One of Israel, to prescribe vnto him either the time or manner of our deliuerance. Reserue to the Lord his owne praise; *hee is the Lord that saueth vs, and vnto the Lord belongeth the issues of death: Wait thou patientlie on the Lord: Commit thy way to him, trust in him, and he shall bring it to passe.*



CHAP. XI.

Verse. 25. *And when hee saw that hee could not preuaile,*

⁵
The fift
circum-
stance, the
event of the
wrestling.

THE fift thing wee promised to speake of, is the event and issue of the wrestling; where wee see that the wrestling is so dispensed by God, that in the end, the victorie inclines to *Iacob*: So saith *Moses* heere, *The Lord sawe that hee could not preuaile*. This speech dooth not import any superiour strength in *Iacob*, but an abundant mercie in God. The Lord cannot,

is no other thing, but he will not: hee is the God of heauen and earth; hee that speaketh, and it cometh to passe: all the nations of the earth compared with him are but as a droppe of a bucket. If hee had pleased to haue taken from Iacob his breath out of his nostrils, hee might easily haue confounded him, and laid him dead vnto the ground. But it pleased him by secret strength to make Iacob victorious; yet not so, but that hee carrieth away some marke of his weaknesse and infirmitie: For the Lord disloynts his thigh bone, and maketh him to halt: and that partly for Iacobs humiliation, least hee should impute the victorie vnto his own strength, rather then the Lords mercy; and partly that it might be a memoriall vnto him all the daies of his life, and a prouocation to thankfulnessse. As also the Lord gaue him this mark in his body, as Theodoret thinketh, to assure him that it was no fantasie, nor vaine vision which had appeared vnto him.

Esay 40.

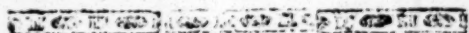
And in this is shadowed vnto vs, the

manner of that victory which the children of God obtain in their wrestlings, to wit, that it is such a victory as is not without a wound. A notable wrestler was *David*, yet he had sundry times the foyle. A notable wrestler was *Peter*, and such a one for whom Christ prayed that his faith should not faile, because hee knew that Sathan was to sift him; yet was hee deadly wounded by a very weake instrument. A notable wrestler also was the Apostle *Paul*: many rare reuelations receiued hee of the Lord; hee did much in his calling to draw many to righteousness; hee laboured more abundantly then all the rest of the Apostles; hee sounded powerfully that Trumpet which cast downe the walles of spirituall *Iericho* wheresoeuer hee came, so that from *Ierusalem* to *Illyricum* hee made the Gospel of Christ to abound. Yet lest he should be exalted out of measure, an Angell of Sathan was sent to buffet him. *Noah* that preacher of righteousness to the old world, was sported with drunkenness, so

so *Moses* speaketh of him : though *Basil* excuse his fact, that in respect he was the first planter of a Vineyard, his drunkennesse came rather of the lacke of experience, that hee knew not the strength of vvine, then of his intemperance, yet the spirit of God marketh it in him as a blemish. No victory then to the children of God in their battels in this life without some wound. Who can say he hath so fought against sinne, that at no time hee hath beene overcome by sinne? the best hee, that ever liued in the world (our blessed Sauiour excepted) hath had his *breuia leniaq; peccata; quamuis pauca, quamuis parua, non tamen nulla*; And those sinnes, as they were done by them, so are they written for vs, not for our imitation, but for attention; not that wee should make sport of their weakenesse, as *Cham* did of his fathers nakednesse: *qui lapsu alieno gaudet, gaudet Diaboli victoria*, hee that reioyceth at another mans fall, reioyceth at Sathans victorie: but rather, *vt medicamenta nobis de*

In our spirituall battels we get no victory without a wound.

de alienis vulneribus faciamus, that so knowing our owne weaknesse, we may learne by their example to take heede to our selues.



CHAP. XII.

Verse. 26. *And he said, Let me goe.*

The second part of the History containing the conference between Iacob and the Angel.

HAving spoken of the vrestling that vvas betweene the Lord and Iacob, it now remaines we speak of the conference, that vpon the wrestling fell out betweene them.

The Lord beginneth the conference, and he craves of Iacob, that hee would let him goe. This may seeme verie strange, that the Lord this manner of way should speake vnto his seruant: he that loosed the coupling of Iacobs thigh, might hee not haue loosed the grasps of Iacobs hands? hee that came to Iacob without Iacobs knowledge, might he not haue gone without Iacobs licence? He might indeed: yet doth he make intimation of his departure vnto Iacob,

Jacob, and why? onely to stirre him vp the more earnestly to seeke his blessing before he goe.

This is the Lords manner of dealing with his children, that hee makes the shewe of his departure from them to be a meanes that prouokes them to draw neerer vnto him: so that spiritual desertions are prouocations whereby Gods children are wakened more earnestly to desire the continuance of Gods mercy with them. When Iesus Christ accompanied his two Disciples to Emaus, and communed with them by the way, when they drew neer to the towne, Iesus made him (saith the Euangelist) as if hee would haue gone a litle further, onely to stirre them to seeke his abiding with them. In the doing of our Sauiour is figured vnto vs the maner of the Lords vvorking with his children, vvho sometimes doth so behaue himselfe, as if he were instantly to depart, and take his holy spirit from them; which shews of spiritual desertion: because they are exceeding grievous

Threatnings of spiritual desertions, are prouocations of the godly to draw neerer vnto the Lord.

Luk. 24. 20

to

to the godlie, let vs for our comfort consider the Lord by them seeketh no other thing but to encrease our faith, to kindle our loue, to stirre vs vp vnto greater feruency in prayer, that we may with *Iacob* contraine the Lord to tarry and bleſſe vs: and with the two Disciples may cry; Lord abide with vs, & forsake vs not.

The Lord
will haue vs
to pray for
those same
blessings
that he hath
concluded
to giue.

For wee are to vnderstand that the same blessings which God hath concluded to bestow vpon his children, he wil haue vs to aske them before that he giue them: the Lord came at this time to *Iacob* of purpose to bleſſe him, and yet he makes as if hee would goe away and not bleſſe him; not that hee had changed his minde, but because he will haue *Iacob* to pray for that blessing of corroboration which he had concluded to giue him. And let this warne vs, in the least threatning of a spirituall desertion to lay hold on the L. by prayer; least for fault of seeking, we close vp the Lords hands, which are ful of blessings ready to be bestowed vpon vs.

Again,

Againe, we are to consider that the Lords presence in like manner cannot bee continually kept in this life : neither from the beginning haue anie of the children of God enioyed it at all times. Where, for the better vnderstanding of the lesson, & our further comfort, we must distinguish between these two kinds of the Lords presence : there is a presence of the Lord which is felt & perceiued, there is another which is secret and not perceiued, yet known by the effects. The secret presence of God is continually with his Children where-euer they goe, ruling, guiding & sustaining them in all their troubles, according to his promise, *When thou passest through the waters I will be with thee, that they doe not overflowe thee, when thou walkest through the fire thou shalt not bee burnt.* As for vs wee haue our owne vicissitudes of feeling, and not feeling : wee are changeable, but the Lord remaineth the same; whom hee loues hee loueth vnto the end, hee will neuer leaue vs, nor forsake vs : but
by

The Lord presence is not inioyed without intermission in this life.

Two sorts of the lords presence : one secret, which wee neuer want: another felt, which alwaies wee enioy not.

Esay 43.3.

by his secret presence, he entertains life in our soules, when to our owne iudgement wee are become altogether dead & senseless, as there is a substance in the *Elme and Oake*, even when they haue cast their leaues. And this, as I said, appeareth by the effects, that we haue stood in many tentations, wherein we could feele no present grace, ypholding vs.



CHAP. XIII.

What notable effects the felt presence of God bringeth vvvith it.

THe other sort is, when not onelie God is present with his Children, but also makes themselves sensibly perceiue it by inward & glorious feelings: this presence when we get it, makes a suddaine change of the whole man, it raiseth vs from death to life, it maketh a comfortable light to shine where fearefull darknesse abounded, it makes our faith lively, our love fervent, our zeale burning, and our prayer earnest. Then

is our water turned to wine, our sighes
are turned into songs, & our mourning
into glorious trioycing, becaule the
Bridegroom is with vs, and the Comforter
that doth refresh our soule is come to
visite vs. This presence is as evidently
felt of them to whom it is graunted, as
was the descending of the holie Ghost
perceiued of the Apostles, to whom he
came.

This presence sometime is graunted
before trouble, as here vnto *Jacob*. and
then it is a preparation of him that gets
it, to the better. it emboldens, incoura-
ges and strengthens him in such sort,
that he feares not in Gods cause to en-
counter with vvhadoeuer aduersitie.
He triumphs with *Dauid*: *The Lord is
my light & my saluation, whom shall I
feare? the Lord is the strength of my life,
of whom shall I be afraid?* This presence
makes *Jacob* with his family goe for-
ward in the face of *Esaus*, and of his ar-
med men without feare, where before
he was afraid at the rumour of his com-
ming. This presence made *Moses*
lightly

This felt
presence be-
fore trouble
is as a pre-
paratiue.

Psal. 27. 1.

lightly regard the angry countenance of Pharaoh, because hee had seene him who was invisable. This presence made Paul goe vp vvith ioy to Ierusalem, where he knew he should be in chains for the name of Iesus. This presence hath emboldened many faithfull Martyres to offer their bodies more free lie and vvillingly to the fire for the testimony of Iesus, then euer any worldling hath slept into his bath to vvash himselfe, or to his bed to rest him. Let Peter bee prepared with this presence, and hee will preach Christ boldlie in the face of a Councel that condemned Christ: let Peter bee vnprepared of this presence, and he will denie Christ at the voice of a simple damsell.

And after
trouble it is
to Gods
children a
restorative.

Sometime againe this presence is graunted to his Children after their long continuance in some trouble: and then it is to the as the needings of that childe whom after swooning *Elisha* reduced vnto life; or as the glimps of the bright shining Sunne to the tender fruites of the earth, which before hath been

beene oppressed with blasting, and
 consuming tempests: it brings to the
 children of God a pacifying of all these
 distrustfull perturbations, which did
 before disquiet them: yea, it so delights
 and rauishes them, that with the three
 Disciples on mount *Tabor*, vwhen they
 had seene a little glance of Christs glo-
 ry, they cry out, *It is good for vs to be*
beere. Yea, they wish, oh that my soule
 might for euer abide in this happy
 state and condition! But, as I said be-
 fore, to enioy the Lord continually in
 this manner, is not giuen to any man
 vpon earth: for awhile he will be fami-
 liar with thee, as hee was with *Iacob*;
 but soone after he must goe, and thou
 must learne to reuerence this dispensa-
 tion of his presence, and not to be dis-
 couraged because for awhile he is gone
 from thee; yea, albeit with *Mary*, one
 sword (of many sorrowes) should pierce
 through thy soule, yet with her also mag-
 nifie the Lord, and let thy spirit reioyce in
 Gods by sanior, blessing him with hart &
 mouth, that he looked to the base estate of
 his

Math. 27.4

his seruant. Account thy selfe happy that at any time the Lord shewes thee his merciful face, being assured that he who hath giuen thee an earnest penny, will in his own good time, giue thee the principall summe; and that the glimpses of mercy which thou hast gotten, are pledges of a full of mercie, which yet abides thee: for so David of that which he had felt concludeth, Doubtles, kinnesse or mercy shall follow me all the daies of my life.

—————

CHAP. XIII.

The presence and absence of God, is ever dispensed for the good of his own Children.

FOr the *Morning* appeareth. These words containe the reason why the Lord desireth that *Jacob* should let him goe; because the *morning* appeareth. This at the first seemes a strange reason. Is it not alike to thee, O Lord, to abide with thy seruants in the morning

as in the euening? or is there O Lord with thee any such distinction of time? Surely none at all; for thou O Lord art couered with the light as with a garment, even the darknesse with thee is light: yea, those bright Angels, that stand about thy throne, make the midnight where they come, for shining light like the noone-tide of the day. But we must consider that this reason respecteth not the Lord, it respecteth *Iacob*: and so the meaning is; It is for thy cause, O my seruant *Iacob* that I desire to goe, for now the morning appeareth, and thou must goe on in thy iourney, thy seruants and familie wil wait for thy comming, as being vncertaine whether they shall remooue or remaine, till thou direct them, and therfore that I stay thee no more from them, let me go.

And of this wee may more evidently perceiue that which I said, how the going and comming of the Lord to and fro his children, is alway ordained and dispensed for their vveale: vwhen hee commeth, when he goeth, all is for our

F

weale.

Psa. 104.2

It is granted
for our con-
solation, and
taken away
for our hu-
miliation.

Bernard.

weale. *Ne timeas o Sponsa, nec existimes te contemni, si paulisper tibi sponsus subtrahit faciem suam: omnia ista tibi cooperantur in bonum: de accessu & recessu lucraris.* Be not afraid (saith Bernard) O Spouse, neither thinke that thou art contemned, albeit for a short while the bridegroom with-draw his face; all that he doth, workes for the best vnto thee: thou hast gaine both of his comming to thee and of his going from thee. And this for the comfort of one exercised with spirituall desertion hee dooth expaine more cleerely in the wordes which he immediatly subioynes, *Tibi venit, & recedit: venit ad consolationem; recedit ad cautelam, ne magnitudo consolationis extollat te: ne si semper adesset, exilium deputares pro patria, & arrham pro pretij summa: paulisper permittit non gustare quam suavis sis, & antequam plane sentiamus se subtrahit, & ita quasi alis expansis te prouocat ad volandum: hee cometh (saith he) for thy consolation, and goes for thy warning and humiliation, least the greatness of his comfort should*

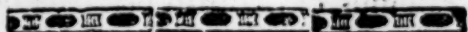
should puff thee vp: & least if he were alwaies present thou shouldst esteeme this place of thy banishment for thine owne country, & shouldst take this earnest for the principall summe, hee lets thee taste of his sweetnesse for a short while; & incontinent before thou find it fully, he withdrawes himselfe, and so as it were vvith his wings stretched out over thee, hee prouokes thee to mount vp and flee after him.

This is the reason why the Lord dispenses in such sort his presence and absence vnto his children. If at no time hee shewe himselfe vnto vs, then wee should be overcome of that heauinesse vnder which wee lie through manifold tentations: and if alwaies hee should be familiar with vs, then we would take the earth for the heauen, & forget our fathers house which is aboue; therefore sometime hee withdrawes his presence from vs, that he may teach vs to become wearie of this barren wilderness wherein vvee liue absent from our Lord. Hee ascends manie times from vs, that

spirituall
desertions
are prouo-
cations of vs
to follow
the Lord.

wee may stand like these Disciples on the Mount of Oliuet, not looking downeward to the earth, but gazing and looking vpward to our Lord who hath gone from vs; hee giues vs a little taste of his graciousness, and then he goes, but goeth in such sort that he cryes after him, *Come and see*. Not of purpose to defraud thee of any ioy that is in him, doth he goe from thee: onely that hee may prepare thee to follow him to that place, wherein he will communicate to thee the fulness of ioy, and let thee see that glory hee had with his Father from the beginning. He wil not alway tarrie from vs, least wee despaire, neither yet alway remaine vvith vs on earth, least we presume: sometime hee will kille vs vvith the kisses of his mouth, and as it were with the Apostle rauish vs vp to the third heauens: other times againe (as it seemes) he casts down his angry countenance vpon vs, he humbles vs to the hell, and permits sathan also to buffet vs, least we should be exalted out of measure. Alwaies this
com-

comfort wee haue of the Lords working vvith vs, that as heere wee see hee comes to *Iacob*, and goes from him for his weale: so whether he shew himselfe familiar with vs, or againe for awhile hide his face from vs, in both the one and the other, he is working for our comfort and weale. Only let vs possesse our soules in patience, and giue glorie to GOD.



CHAP. XV.

How the inward exercises of conscience, worke in the godly a disorcement of their soules from all creatures, and a neerer adherence to the Lord.

WHo answered, I will not let thee go. Perceiue here, how the shew of the Lords departure worketh in *Iacob* a more constant cleaving, and adhering to the Lord. This (as I said before) is a notable fruite vvhich all the Lords spirituall desertions do work in

his children; it augments in them a desire of mercie, and a more earnest carefulnesse to seeke the Lord. And this also wee see in our daily experience: for among all them who professe the Name of Iesus Christ, yee shall finde none more feruent in prayer, more continually in mourning and sighing for their sinnes, none that doe thirst more earnestly for mercy, then they whom God hath humbled in their spirits with threatnings of spirituall desertion. As heere *Iacob* is more wakened by this one word, *Let mee goe*, then by all the rest of the wrestling: so is there nothing goeth so neere the heart of the godlie, as dooth the shew of the Lords departure from them; they are neuer so louing to him as at those times when hee seemeth to count least of them: if hee looke angerly vpon them, the more pittifully looke they vnto him: if he threaten them, they threaten kindness vpon him: the hardlier that he answers them, the more importunately doe they cry vnto him: then vvith

David

David, they water their couch with tears, and call upon God all the day long. Their eyes cast out water continually, when the comforter that should refresh their soules, is away from them.

Lam. I. 14

In a word, these desertions worke in Gods children a diuorcement of their soules from the delight of euery creature, & a straiter adherence to himselfe: when hee threatens to goe from them, they follow him with these lamentable voyces, *Turne againe, O Lord, and cause thy face to shine vpon mee, that I may be saued: O Lord take from me what thou wilt, take from me all the worldly comforts that euer thou gauest me, only let me enioy thy selfe; For whom haue I in the beauen's but thee? and I haue desired none in the earth with thee; my flesh failes me, and my heart also, Lord faile thou mee neuer: when thou hidest thy face I am sore troubled, returne therefore, O Lord, and be merciful to me, be thou the strength of my heart, and my portion for euer, for thy louing kindnesse is better then life. These are the effects of sanctified*
trou-

trouble, which I haue marked, that wee may be comforted, and not discouraged when we finde that our outward or inward troubles produce into vs a loathing of earthly pleasure, and a more feruent loue of our God.

There is a striving with God acceptable to him: and namely, when wee will take no refusall of that that God hath promised.

We haue yet more narrowly to consider this answer that *Iacob* gives to the Lord: *I will not* (saith hee) *let thee goe*: Is this a seemely answer for a seruant to giue vnto his Lord? vwhen the Lord saies, *Let mee goe*, becomes it *Iacob* to answer, *I will not let thee goe*? Is this good religion, in any thing to strue vvith the Lord? Yea indeede, there are some things, wherein the Lord is verie well content that thou strue with him; as namely, when the Lord hath promised any thing to thee, and thou hast his word for thy warrant, to seek it in such sort, that albeit the Lord say theenay, yet thou wilt receiue no refusal at his hand: this is a strife, which pleaseth the Lord, for in effect it is no other thing but a constant affirmation that his truth is inviolable. After this manner

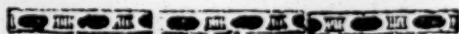
manner the woman of *Canaan* stroue with him, shee would take no deniall of that which hee had promised: and after this manner here also *Iacob* strives with him, hee will not be denied of a blessing: and *Moses* also stroue with the Lord, protesting he would not go forward one foote, vnlesse the Lord went with him; because the Lord had so promised. But farre be it from vs to strue with the Lord as the wicked doe, grieuing him daily with our murmurings and rebellions, still living in contrarie tearmes with the Lord. *Woe be to him that strineth with his Maker: doe yee prouoke the Lord vnto anger? or are yee stronger then hee?* The end of this strife to them wil be horrible cōfusion.

There is yet farther to be considered in these words of *Iacob*, how hee saith to the Lord, *I will not let thee goe*; by what meanes is this, that *Iacob* is able to hold & detaine the Lord? The Prophet *Hosea* will resolue this: It vvas (saith hee) by mourning and weeping that *Iacob* preuailed, and helde the
Angell

Nothing in the world so strong as the prayers of the godly: for they are the bands whereby the Lord is holden & detained.

Angel, whilst he got the blessing. There is nothing so strong in the world, as the prayers of the godly, they are the only bands, by which the Lord is holden, and detained: the Lord will not be restrained by all the powers of the earth, neither will he cease to doe any worke that hee is about to doe, for the cryes of all the men in the world: yet the prayers of his children are able to constrain him to poure downe an undeserued blessing, and turne away a iust deserved punishment. When the people of *Israel* had fallen from God by worshipping the golden Calfe, the Lords anger was highly incensed and kindled against them, which moued *Moses* to fall downe on his face before the Lord, beseeching him to bee appeased towards his people, for the glorie of his Name: This prayer did in such sort restraints the Lord in the midst of his anger, that he is compelled to say vnto *Moses*, *Let me alone, that my wrath may vex not against them, for I will consume them.* This manner of speech vsed by the

the Lord, declares that the prayer of *Moses* did bind and hold-in the wrath of God, that it brake not out vpon this people. In like manner we read in the Gospell, that when Iesus was passing by those two blinde men, who cryed vpon him, *Osanna, thou sonne of David haue mercy vpon vs*; albeit the multitude regarded not their crying, and the disciples also (as it seemes) tooke little thought thereof, yet Iesus was moued thereby to stand still. They could not come neere for the multitude to laie hands on him, but their prayers reach- ed vnto him, & did so take hold vpon him, that by that place he could not go vntil he had giuen them a comfortable answer. *The prayer of a righteous man au- uailes much, if it be powred out in faith.*



CHAP. XVI.

Prayers of the godlie must be forcible and acceptable to God, seeing they come from his owne spirit.

This

Rom. 8.

Bernard. in
fest. Pentec.
Serm. 1.

THis then is the great comfort of the godly, that our prayers are effectuell, & are (as I may call them) the Lords owne bands wherewith wee are able to detaine and hold him, till hee blesse vs. And no meruaile, seeing these prayers are not ours, but the intercession of Gods owne spirit in vs, powred out in the name of Christ, in whom he is euer well pleased. For, as for vs, we know not what to pray as we ought: but the spirit it selfe makes request for vs, with sighes which cannot be expressed. And therefore may wee boldly thinke, that the Lord will not despise them. *Spiritus est in quo clamamus, Abba Pater: sicut in nobis interpellat pro nobis, ita in patre delicta cōdonat pro ipsa patre: quod postulamus, idem ipse donat, qui dat ut postulemus.* It is the spirit (saith Bernard) by whom vvee cry, *Abba Father*: as in vs the spirit makes request for vs, so with the Father he grants our requests, and forgives vs our sinnes: that for which wee pray cuen hee giueth vnto vs, who giueth

giueth vs this grace to pray. Let vs therefore pray continually, and strengthen by these godly meditations our feeble hearts, and weake handes, that they faint not in prayer. Let vs go and desire good things from the Lord, seeing wee haue the Lord bound to vs by his promise: *The Lord will fulfill the desire of them that feare him.* And againe, *That vvhich the wicked feares shall come upon him, but God will grant the desire of the righteous.* Thou who art made sure to obtaine, if so be thou canst desire, art heere made inexcusable: none wants mercy and grace, but hee who desires it not.

And yet take heed that in thy prayer thou be not vnreuerent; remeinber *à quo, & quam magna petas*, from whom and vvhath great things thou crauest. Great things from a great King should bee desired with reuerence and affection: they shall speed best at the Lords almes-dealing that fall downe lowest with the Publican; not they who with the Pharisie stand vp proudest vpon their

Psalm.

Pro. 10. 24.

A warning
for attention
in prayer.

*Chrysost. de
Canan. hō. 15*

their feete. *Abraham* the Father of the faithfull, in his prayer, considering of himselfe, and looking to the maiestie of God, humbly confesseth that hee vvas but dust and ashes. Yea, *Adam* in his best estate, of his innocencie, was bound to glorifie GOD with the like confession of the basenesse of his originall; and to let *Adam* alone, the heauens are not cleane in his sight, yea hee hath found folly in his angels, they couer not onely their feete but their faces before the Lord: what then shalt thou O man do, who dwellest in lodgings of clay, a sinfull creature, by thine owne apostasie loaden with iniquitie? how shouldest thou bee humbled and bow downe thy soule in the presence of thy Maker, Redeemer, and Iudge?

We should not despise our owne prayers, they being powdered out without presumption, and why?

Presumption in prayer thus beeing remooued, I returne to the comfort. Thou beeing thus humbled vwith an hatred of thine owne sinnes, with feare and reuerence of that diuine Maiestie, trusting to his promise, goe on with boldnesse to the throne of grace. *Nota*

vilipendere

vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: esteem not lightly thine owne prayer, as though it were a small thing, seeing the Lord to whom thou praiest hath declared that he accounts so much of it; suppose it be weake, yet remember etiam solis vagitibus infans matrem commouet ad misericordiam: euen the very cryes of the infant that vtters no distinct voice moue the mother vnto commiseration: and what comparison betweene the loue of a mother toward her children, and the loue of the Lord towards his? No Father will giue to his children that aske, a stone in stead of bread, nor a serpent in stead of a fish: vvhath kindnesse then (if we craue it) may we looke for at the hands of our heauenly Father? As the beaueus are aboue the earth, so are my thoughts aboue yours. Our prayers (saith Cyprian) are arma caelestia, quae stare nos faciunt & fortiter perseuerare, hac sunt munimenta spiritualia & tela diuina, they are spirituall armor, whereby wee stand and strongly perseuere to the

*Macar.
hom. 31.*

*Cyp. lib. 1.
Epist. 1.*

A commen-
dation of
prayer.

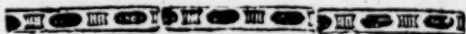
the end they are heauenly darts and defences.

Oh that wee vnderstood the excellencie of this grace of praier, that some might the more delight in it: it is the hand of a Christian, vvhich is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treasure. It is one of those keyes of the house of *Dauid*, whereby wee open the doores of the heauenlie palace, and goe into to take a view of that eternall building & glorious mansion prepared for vs in heauen. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Merciescate in heauen, reporting to the Lord all our desires, and returning backe a fauourable answer from him. Yea it is vnto vs as the fiery chariot of *Elijah*, whereby wee mount vp, and haue our conuersation with God in the heauens. O happie soule therefore which GOD hath endued vvith this most heauenly grace,

Except

Except thou bleſſe mee. It were for vs a good thing, if wee could learne from *Jacob*, this holy wiſfulneſſe, neuer to let the Lord alone til he bleſſe vs. But alas, heere we are taken in our Sinne, wee fall to our prayers without preparation, we poure out a number of words without deuotion, and ſo goe away without a bleſſing. We ſend out our prayers like to incenſe, made indeede according to the Lords direction, but not kindled with fire from the Altar; that is, petitions lawfull enough, and agreeable to Gods word, but not poured out in frequencie. And ſo no maruaile that the Lord ſmell not in them a ſweet Sacrifice; for incenſe without fire hath no fragrant ſmell; and ſo hauing finiſhed our cold prayers, wee riſe without examination, not once conſidering with what fruit wee haue prayed; and whether wee haue gotten a bleſſing from God, or no.

Jacobs frequency and zeale in praier, conuincies our inconfideration and coldneſſe.



CHAP. XVII.

Iacob cannot end till GOD haue blessed him.

GOdly *Iacob* will here teach vs another lesson, that we shold not let our gripes goe, nor cease from crying, vntill the Lord haue blessed vs. Then hath *Iacob* done vwhen as the Lord hath blessed him: but till hee get the blessing, *Iacob* in no vwise will part with the Lord. Where if thou despaire how shalt thou knowe in prayer when GOD blesseth thee? I aunswere, except the Lord teach thee, I cannot tell thee: the spirit of God when hee comes downe with a blessing, makes himselfe to bee knowne. No man hath felt so sensible a showre of raine descending on his body, as the childe of God will feele, when the shower of grace descends on his soul: then the foundations of that earth (which is in man) are shaken; the stony heart melteth, the eye about-

How wee
may knowe
when God
blesseth vs
in praying
to him.

aboundeth in ioyful teares, the tongue is loosed that was bound before, the mind is filled with an vnaccustomable light, the whole soule with vnspeakable comfort. Finally, such an alteration is made of his whole desires, such a change of his whole inward and outward disposition, as the childe of God fees better then hee is able to viter. Which if wee obtaine not in prayer (as many times it falles out) let vs receiue it as a checke of our coldnesse, as a spurre to further humiliation; that so with a new blessing, we may fall to seek the Lord, and his blessing.

And heere againe wee haue to consider another lesson; for in this, that he seekes a blessing vpon him who wounded him, we are to consider the nature of faith: vvhich is of such quickness, that no maruaile the Auncient said, *Fides Linceos habet oculos*: for albeit the Lord would take on him the shape of an enemy, and shew himselfe an angry Iudge to his children, yet will they still looke for fauour and kindnesse at

The quicknes of faith

Bernard. in
Epiphan.
serm. 2.

his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which, nature & sense could gather no other conclusion, but that God had forsaken him, and was become his enemy; yet faith about sense and nature, leadeth him through all these mystic cloudes to looke vnto God, as vnto his mercifull Father; and therefore rests he in that notable conclusion, whereof we haue made mention before, *Albeit the Lord slay me, yet will I trust in him.*



CHAP. XVIII.

Faith through death espies life.

THis fulnesse of faith doth also appeare manifestly in all the rest of Gods children, especially, in time of trouble: for what maketh them reioice in afflictions, and to triumph *when they are going through the valley of death*, but the sight and certaintie of a better? how commeth it, that in the same moment wherein God is taking their temporall life

life from them, they are seeking an eternall life from him? Out of doubt it commeth of their liuely faith, vvhich through wrath sees mercy; through the cloud of light and momentany afflictions, it beholdeth an infinite weight of glory.

But this quicknesse of faith appeares most of all wonderfully in the vp-taking of Iesus Christ: for he appeared in the world disguised, *a King in shape of a seruant*: hee beeing the God of glory came couered with such contemptible couerings, that the vworld mis-knewe him. His miraculous conception without the help of man, was obscured with the couering of *Maries* espousing vnto *Ioseph*: his birth without all vncleanesse, obscured with the couering of *Maries* purification: his innocencie in like maner obscured with the couering of circumcision: and so *absconditus est noui solis fulgor*, (saith *Bernard*) and thus was the glory of this bright shining sunne which the world saw neuer before, obscured. Yet through all

Faith in wrath can see mercy.

Faith offends not at the base forme and shape, in which Iesus Christ appeared, but through it sees him to be the king of glory.

Ber. ser. 4. in vigil. nativ. Dom.

Mat. 2. 17

Mich.
ing. ser. 20

these and many couerings, that Centurion through faith espied him to bee the sonne of God; and those three wise men who came from the East, by the light of faith, through all these wayes saw him to be a glorious King; and therefore also fell downe and worshipped him: But these blind *Bethleemites* amongst whom hee was borne, hauing no more but the eyes of nature wherewith to looke vpon him, could not discern him, albeit this was their glorie, that out of them came *that Governour who should feede his people*: by this faith *agnouit Simeon infantem tacentem*: for lacke of it, *occiderunt Iudaei mirabilia facientem*. *Simeon* by faith acknowledged Iesus euen in his infancie when hee had not yet spoken a word: but the Iewes for lack of faith, blinded with infidelitie, slew him, after that he had wrought many miracles. So then to returne to our ground it was a great faith in *Jacob* that hee sought a blessing from him who wrestled against him. Nature will neuer learne vs that lesson, *Come and let*

let vs retorne to the Lord: he hath spoiled
 and hee will heale vs, hee hath wounded, Hosea 5.
 and hee will binde vs vp. Without faith
 there can bee no prayer to God, espe-
 cially at that time when God layeth
 his heauy hand vpon vs: *How shall they*
call vpon him in vvhom they belieue not?
 Where the fountaine is dry, what wa-
 ter can there be in the strand? *Ergo vt*
oremus credamus, & vt ipsa non deficiat
fides, qua credimus, oremus: therefore
 that wee may pray, let vs belieue, and
 that our faith whereby we belieue faint
 not, let vs pray. And thus much for the
 fulnesse of faith.



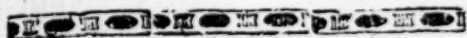
CHAP. XIX.

*The godly in their prayers aboue all
 things seeke Gods fauour & bles-
 sing.*

PErceiue yet further out of these
 wordes, that *Iacob* seekes nothing
 from God but his blessing. The chil-
 dren of God, euen then when God is
 most

molt familiar with them seeke nothing comparable to his blessing. Heerein they are insatiable : on the earth they can neuer get enough of his blessings. *Jacob* was blessed before of the Lord, and now againe hee seekes a new blessing: and euery time that hee meetes with the Lord, all that hee desires is a blessing. It is farre otherwise with miserable worldlings; it is seldom, and far betweene that they come to the Lord: they seeke some other thing then himselfe, or his blessing; some worldlie benefit, or deliuerance from temporall trouble is the summe of all their suite. So *Cain*, forgetting to seek mercie for his sinne, sought onely protection to his bodie, *Whosoener findeth mee, shall slay me*: and from time to time he sought how to get out frō the presence of the Lord. O miserable man that left not behinde him so much as a petition to God for mercy & deliuerance from that wrath which his sin had brought vpon him.

CHAP.



CHAP. XX.

*Worldlings in their prayers dishonor God,
and preiudge themselves.*

IN this doing, wicked men doe both dishonour the Lord and preiudge themselves; they consider not the infinite goodnesse, and the all-sufficiencie of the Lord; they measure him vvith their base and earthly minds, and therefore in stead of eternall they seeke nothing but temporall and perishing things. It was a Princely answer that *Alexander* gaue his friend *Perillus*, to whom he had offered fifty talents of siluer to helpe his daughter to mariage; which the other thinking too much, replied that ten talents were sufficient: Yea, said *Alexander*, it were enough for thee to receiue, but not for mee to giue. And to another in like case hee gaue the like answer: *Ne quare, quid te accipere, sed quid me dare deceat*. But much more may our al-sufficient God,
that

Psal. 4.

that Monarch of the world indeede, vvhoe is rich vnto all vvhoe calls vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to seeke the earth, when the Lord offers vs the heauen; seeking with worldlings, that our Wheat and our Wine may abound, and not with godly *Dauid*, that the light of the countenance of God, which brings ioy to the heart, may be vpon vs: the Lord esteems this a very great indignitie and contempt done vnto him, and therefore he complains on the *Icues* by his seruant the Prophet *Hosea*: They howe vpon mee in their beds for wine and oyle, they cry like dogs for that which may fill their bellies, but send not out the voice of my children to cry vnto mee for mercy and grace.

How foolish they are who in prayer seeke

It is in like manner very preiudiciall to themselues who doe it: for they fast and weary their spirits in seeking many things, and in the meane time are careless

lette to seeke one thing, the obtaining
 vwhereof, might bring vnto them all
 things: thus they consume themselves
 with vaine labour. *Qui rerum magis
 specie, quam auctore delectati, prius uni-
 uersa percurrere, & de singulis cupiunt
 experiri, quam ad Christum curret uni-
 uersitatis principem peruenire:* who be-
 ing delighted with the shew of things,
 more then with the author of them,
 are desirous to knowe euery thing by
 experience, but not carefull to come
 vnto Christ, who is that head and foun-
 taine, of whom all things are: where
 otherwise if according to the cōmaund
 of our blessed Saviour men would first
 seeke the kingdome of God, then all o-
 ther things should be giuen vnto them.
 This is the onely compendious way to
 satisfie our insatiable desires: *Quicumq;
 hic varia queris, ipse vnus tibi erit omnia:*
 whatsoeuer thou be who heere seekest
 sundry things, seeke rather the Lord
 and he himselfe shall be all things in all
 to thee.

other things
 before they
 seeke the
 Lord.

Bernard.

Aug. ser. 4.

When the Lord offred to Salomon
 to

The onely
way to get
other things
is, first of all
to seeke the
Lord.

to giue whatsoeuer he would aske, hee sought from the Lord a wise and vnderstanding hart : which so pleased the Lord, that not onely he gaue him that which hee asked, but also second and inferiour gifts, as riches and honour, which hee asked not; so great delight hath the Lord to heare vs seeke from him, those things which are greatest & excellent. Let vs therefore ascribe vnto the Lord glory and power, he is a great King: let vs not dishonour him by seeking frō him small & perishing things: the least of them is inough for vs to receiue, (for we are not worthy of the least of his mercies,) but not enough for the Lord to giue: suppose the Lord would giue vs all the works of his hand into our possession, they shall be found but comfortlesse comforts in the end, vnlesse we inioy his fauour towards vs in Iesus Christ.



CHAP. XXI.

*Faith obtaines euery good thing that
bee craves.*

Verse. 27. Then hee said.

VPon this earnest desire of *Iacob*,
the Lord resolues that hee vwill
bless him: we haue a promise of God,
Aske and it shall be giuen you, & we haue
also manifold confirmations of this
promise. *Zedechiah* spake it in a flatter-
ing manner to his Princes, *Yee knowe
that the King can deny you nothing*: but
it is most true in the Lord our GOD,
such is his louing affection towards all
his subiects of the kingdome of grace,
that in very deed he can deny nothing
which they aske in faith. *As for the wic-
ked* (saith *S. Iames*) *they aske and get not,
because they aske not in faith, nor for the
right end*. It is written of *Vitellius* the
Emperor, that one of his friends, being
denied his petition which was not rea-
sonable, waxed angry, and said vnto
him, what auails to me thy friendship,
seeing

Faith a rare
jewell, and
why?

Cyrl cate-
chism. 17.

A new name
is given to
Jacob.

seeing I cannot obtaine that which I
crave? who replies vnto him, And what
availes to mee thy friendship, if for
thee I must doe that which is vnlawful?
If such equitie hath beene found in
man, what shall we thinke of our God?
vvith what face dare wee seeke that
from God, which is vnlawfull to bee
giuen? But whatsoeuer we aske of the
Lord in faith, wee are sure to obtaine it,
or a better. So rare a Jewell is faith, that
hee who hath it, hath all things to be
his: God for his Father; Iesus Christ
for his Sauour; the holy Ghost for his
Comforter; the Angels for his Mini-
string Spirits; this world for a sojour-
ning place; all the good creatures ther-
in for his Seruants; and the heauen for
his inheritance: therefore said *Cyrl, lata
mercator a est fides.*

Before the Lord blest him, he asks
Jacob what his name was: hee answered,
My name is *Jacob*: to whom the
Lord sayes: Thou shalt no more be
called *Jacob* (onely) but shalt be called
Israel (also.) I giue thee now a new
name

name, and this blessing, that as thou hast had power with God, so heereafter thou shalt preuaile with men; feare not therefore the face of thy brother *Eſau*: hee that gaue thee strength in this wrestling, shall sustaine thee also in all thy conflicts with men. Thus the Lord will haue *Jacob* vie the present experience of Gods mercie at this time, as a confirmation of him in all time to come.

Jacob then (as yee see) hath two names, and both of them he gets from wrestling. Hee wrestled once with his brother *Eſau* in the wombe of his mother, and from it he receiued the name *Jacob*, because hee held his brother by the heele. Now againe hee wrestleth with the Lord, and from it he receiuerh this other name *Israel*, a prince of God. As it was with *Jacob*, so it is with all the true Israelites of God; wrestling abides them, and in wrestling they must bee exercised, sometimes with God, as *Israel*; sometimes with man, as *Jacob* with *Eſau*, and *Paul* with beasts at Ephesus.

Jacob had
two names:
and they
both are
from wrest-
ling.

No

No man is crowned before hee strivers:
the husbandman must labor before he
receiue the fruit, and we by many tribu-
lations must enter into the kingdome
of GOD.

With the
new name
God also
giueth him
new grace.

*Bern. hom. 4.
super missus
est.*

Againe, yee see that as the Lord be-
stoweth vpon *Iacob* a newe name, so
therewithall hee bestoweth vpon him
new graces, increase of faith, and spi-
rituall strength to resist tentations. It is
not the Lords manner of dealing to set
out his seruants with vaine-glorious ti-
tles, which import nothing; when he
giues them a new name, he giueth also
new graces aunswerable to the name;
by his word he call things to be which
were not. *Soli Deo idem facere quod lo-
qui*: for vnto God it is one to speake,
and to doe. And hee giues names to
things according as they are. Somtime
he changeth a name from the better to
the worse; as the place once called *Be-
thel*. the house of God, the Lord called
it *Beithauen*, the house of vanitie: and
this the Lord dooth not but where a
change is indeed from good vnto euill.

Some-

Sometime againe hee changeth the name frō the worse to the better. *Where it is saide vnto you, yee are not my people, it shall be said, yee are the sons of the liuing God: and this hee doth not, but vvhē a change is indeed of the persons, who gets the name from euill vnto good.*

And this is a rule, whereby we may try our selues, whether the new name that appertainerh to Christians be giuen vnto vs of the Lord, or not; or if wee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Jacobs* name, let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace, which the name imports? *hast thou receiued an ointment from the holy One? hath he illuminated thy darknes? quickned thy dead hart? sanctified thy vnclean affections? then maist thou be sure, that thou hast receiued thy name from God: but if yet wee be such as remain in our naturall estate, liuing in our old sinnes, vnder the new name of a Christian, as now the most*

H

profane

Hosea.

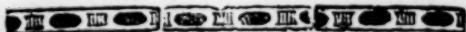
By this rule
wee should
trie, if the
new Chri-
stian name
be pertinent
to vs or no.

Iohn.

It is horrible sacrilege to sit vnder the christian name.

profane men haue gotten on the couering of a Christian name, and *Eſau* doth put on him the apparell of *Iacob*: thou that so doſt, maiſt be ſure the Lord neuer gaue vnto thee this new name, but thou haſt violently vſurped it vnto thy ſelfe. It ſhall be no more auailable to thee, then vvas the garment of good King *Iehoaſaphat* vnto wicked *Achab*: yea, it ſhall augment ſo much the more the wrath of God vpon thee, becauſe that vnder an holy name thou haſt liued an ynholly life. *Beltſar* ſinned againſt GOD by exceſſe and intemperancie: but that hee abuſed the holie Veſſels of the houſe of GOD to ſerue him to profane drinking, was a double ſinne, a horrible ſacrilege, yet not ſo horrible as thine: hee abuſed dead Veſſels; but thou profaneſt a liuing ſoule and body: they are not thine own, they were once made by the Lord, and bought again by the price of his bloud, and ſo by all right are the Lords; by Baptiſme they are ſeparated to the ſeruice of God, and his mark put vpon them,

them. Notwithstanding all this, thou darest sacrilegiously abuse them, and make them vveapons of vnrighteousnesse to the seruice of Sathan. O miserable man! what fearefull iudgement maist thou looke for at the hands of God? *The vvrath of God is reuealed against all vngodlinesse and vnrighteousnesse of man. Tribulation and anguish shall bee vpon the soule of euery man that doth euill. Euery man shall receiue according to that which hee hath done in the body.* Turkes and Pagans shall not escape vnpunisht; but thou that abusest thy soule and body to the seruice of Sathan, which by Baptisme were separated and consecrated to the Lord, committest a double sacriledge, and therefore must looke for a double iudgement except in time thou repent.



CHAP. XXII.

*It is the curse of the wicked to pray & not
preuaile: but it is not so with the godly.*

BEcause thou hast had power vwith
God. As Iacob sought a blessing,
so at the length hee getteth it; for the
Lord at the last vwill fulfill the desire of
them vwho feare him. The desire of the
childe of God, is as a birth conceiued
in the soule of man, vvhich shall not
die but come to perfection. Salomon
promised to giue his mother Bethsheba
whatsoever shee vwould aske, if it were
to the halfe of his kingdome; yet when
shee asked that *Abishag* the Shunamite
might be given to *Adoniah* his brother
to wife, Salomon refused to grant. Thus
men can promise much, and performe
little: It is not so with the Lord our
God: hee hath bidden vs pray, hee hath
promised to heare, and shall not also
faile to performe. *Nunquam oranti
beneficia*

beneficia denegabit, qui orantes ut ne deficiant sua pietate instigat : he will neuer denie his benefits to vs when wee pray, who prouokes vs to pray.

But as for the wicked, the hope of the hypocrite shall perish : their soules are full of desires, like so many strong voices crying for that which they shall neuer obtaine ; they wait vpon lying vanities, which shall neuer come to passe.

Quid tam pœnale, quam semper velle quod nunquam erit, & semper nolle quod nunquam non erit ? In aeternum non obtinebit quod vult, & in aeternum quod non vult sustinebit ? what punishment more fearefull can fall on man, then that hee should euer wish that which neuer shall be, and alwaies wish that were not, that shall be for euer ? That which hee will he shall neuer obtaine, and that which hee will not hee shall for euer sustaine : & yet this is the miserable estate of the wicked. Let vs therefore take heed to our predominant desires : for miserable are they, vvhose desires are on the world, more then on the Lord ; and on

Miserable
are the wic-
ked : for they
desire that
which they
shall neuer
obtaine.

The wicked
haue recei-
ued their
consolation
on earth.

Ionas.

Psalme.

vanishing trifles more then vppon his permanent mercies : for vwhen the Lord hath filled their bellies with his earthly treasure, & giuen them enough that they leaue the rest behind to their children, what haue they more to craue from the Lord? they haue gotten their desire, they are not to looke that euer they shall be partakers of the felicitie of Gods chosen, their heart was neuer set vpon it, *They haue receiued their consolation on the earth*, they haue no more to looke for. Wherefore our Sauour pronounceth a feareful wo vpon them, and no meruaile : for miserable indeed is their condition, their cōsolation dies before they die themselues, their comforts forsake them before they goe out of the vworld, and like the Gowrd of *Ionas*, withereth before their eyes; in their life they sate vnder the shadow of it, but in their death it is gone, and they finde no comfort in it. *Dauid* knew vuell their miserie, and therfore hee praies, *Deliner me, O Lord, from the men of the world, who haue their portion in this life:*

life: that is, let me neuer be one of them.

We haue therefore to marke vvhich way the course of our affections carrie vs. For if wee seeke the Lords blessing, no doubt wee shall finde it; and if the desire of our hearts be aboute all things toward the Lord: such a desire, I mean, as vseth the meanes that may bring vs vnto him, for otherwise wicked *Balaam* will desire, *Oh that I might die the death of the righteous*, which he shall not obtaine: But if wee goe the right way to mercy, protesting with godly *Dauid*, *O Lord, I desire to doe thy commaundements*, then no doubt the Lord will crowne vs with his mercies and compassions at the last.

Thou shalt preuaile vvith men. I doe now heere by my vvord (will the Lord say) inuest thee in this priuiledge, that no power of man shall be able to ouercome thee: goe on therefore with courage in the iourney which I haue commaunded thee, and feare not any thing that man is able to doe against thee. Where it is to be marked, that the Lord
pro-

No immunity from affliction promised vnto vs.

Many not considering this, become apostates in the time of trouble.

*Carol. Sigon.
de repub.
Hab.*

promiseth not to his seruauent any immunity from affliction : yea, by the contrary the Lord fore-warnes that men wil make opposition to him ; for where no oppositiō is made by men, how can there bee a priuiledge to *Iacob* ? It is needfull wee consider what it is that the Lord hath promised vnto vs, least looking for that which hee hath not promised vs, wee deceiue our selues. Many in time of trouble make foule apostasie from Christ : and all because vwhen they entred into the profession of Christian Religion, they considered not they could not be his disciples except they bare his crosse ; but foolishly lookt for som temporall ease, or worldly commoditie in the following of Christ, which he neuer promised them. These are Professors like to the Samaritans, who so long as the Iewish religion flourished and was in honour, caused also to bee built a temple on a high mountaine of Samaria, named Garazin, that in this they might not be inferiour to the Iewes. They boasted themselves

to

to bee the progeny of *Ioseph*, and worshippers of God also with them: but when they perceiued that the Iewes were cruelly afflicted for worshipping God, by *Antiochus Epiphanes*; then fearing least they should bee also handled in the like manner, they changed their coate, affirming that they vvere not Israelites, but Sidonians, and had built their temple not vnto God, but *Iupiter*: thus a little winde separates the chaffe and the corn, & a fiercetrial distingui-sheth the counterfeit & true professor.

In like manner the ignorant Iewes, because they vnderstood not the promises made concerning the *Messias*, looked that Christ should haue restored vnto them their temporall Kingdome, peaceably and free: vvhereof when they sawe themselues disappointed they were offended with him, and persecuted him to the death. It were therefore good for vs that wee should follow the counsaile of our Sauior, and reckon with our selues in time, in what state of life we enter, whē we enter into the

This made the Iewes stumble at Christ, because they looked for a temporall kingdome.

Luk. 4. 18

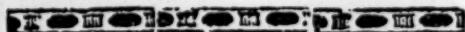
2. Pet. 2. 20

T.m.

the profession of Christianitie : before wee build a Tower, let vs count the cost whether we haue sufficient to performe it, least that whē we haue laid the foundation, and be not able to performe it, we fall not onely vnder the shame to be mocked of men, but also bring vpon our selues a more fearful wrath of God. *For it had been better not to haue knowne the way of righteousness, then after we haue knowne it, to turne from the holy commandment giuen vnto vs, like dogs to the vomit, and like the sow that is vvashed, to wallowing in the mire.* If wee could resolve in time that they who will liue godly in Christ must suffer persecution, and arme our selues before hand thereunto, reckoning with our selues that of the Lords indulgence wee are spared every day, wherein some notable cross is not laid vpon vs, then certainly wee should account the lesse of trouble when it comes vnto vs.

VVee haue heere againe to consider the connexion of these words, *Because thou hast had power with God, thou shalt preuaile*

preuaile with men: and out of them yee may perceiue that the Lord will haue this wrestling of *Iacobs* (wherin he was exercised immediatly by the Lord) to bee a preparation vnto him against other tentations, which were to come by men. Wherin is shadowed vnto vs how the Lord dooth first prepare his children by wrestling with himselfe, before hee send them out to encounter with men; and so makes the inward exercises of their minds preparations whereby they are made ready the better to endure all outward troubles that doe come from men.



CHAP. XXIII.

The Lord by inward exercises of conscience makes his children strong to endure outward troubles which come from men.

THis made *Moses* that he was not afraid of the face of *Pharaoh*, because hee had seene first the face of God

Heb. 11.
Pro. 19. 12

Esay.

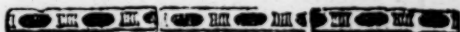
Euseb. lib. 4
cap. 16.

God, for he saw (saith the Apostle) him
vvhho was inuisible. The Kings vvrath
(saith Salomon) is as the roaring of a
Lion: but vvhhen the Lord vtters his
wrath, then the heart and countenance
of the greatest Monarch in the vworld
(make him as high as *Baltasar*) shall
faile him: hee will neuer lose a good
conscience for feare of the vvrath of
man, that knoweth the power of the
wrath of God. Feare not the man whose
breath is in his nostrils: the most he can
do, and that by permission, is, he is able
to kil the body; but let vs feare the Lord
who is able to cast both soule and bodie
into hell fire. This sustained aged *Pol-
licarpus* against all the threatnings of
the Pro-consul, *Ignē minaris ad horam
arsurū, & paulo post extinguendū, ignoras
vero ignem illum faturi iudicii & aterni
supplicij impijs reservatum*: thou threat-
nest mee (saith hee) with a fire vvhich
will burne for an houre, and shortlie af-
ter be quenched, but thou knowest not
that fire of the iudgement to come, re-
serued for the wicked, which shal burne
for

for euer. It is the holie feare of GOD which banisheth out of our hearts the profane feare of men, that wee will not doe euill to offend the Lord; no, not for all the paines that can follow vs in this present life. And therefore the Lord in great mercie towards his children, doth sometimes exercise them with the sense of his wrath, and letteth them feeble the sting of an accusing conscience, that so they may come out to the world strong in the Lord against outward tentations, fully resolved rather to endure present punishments, then to cast themselves into danger of the wrath which is to come. And so the children of God are to reckon with themselves, that their inward wrestlings are preparatiues for outward troubles.

They feare not much the wrath of man, who haue been humbled with the sense of the wrath of God.

CHAP.



CHAP. XXIIII.

*It is a sinfull curiositie to seeke to knowe
that vvhich God bath not taught vs.*

*Verse. 29. And Iacob asked, What is
thy name?*

NOW *Iacob* hauing receiued the blessing, proceeds in the conference, and desireth to knowe the name of him, who blessed him. No doubt but hee knewe before that it was the Lord, otherwise he had not sought a blessing from him. It standeth not with the nature of faith to pray to any in whom wee beleeue not. By this question hee attaineth not to any new knowledge, for he vvhio blessed him refused to tell his name: but *Iacob* by calling the place *Peniell*, as afterwards followes, plainly declares, he knewe it was the Lord. So then this asking imports not that *Iacob* did not knowe it was the Lord that had giuen him the blessing: onely it
decla-

declareth an earnest desire of *Jacob*, to haue had a more familiar reuelation of the Lord to him: vvhich I think he did of a good minde and intention: such as *Moses* had when he desired to see the face of G O D: yee see all our good intentions are not alwaie approued of the Lord. With his good intention there is ioyned a peece of curiositie, that he will haue more knowledge of the maiestie of God, then the Lord thought expedient to communicate vnto him; otherwise the Lord had not denied it to him.

To seeke a greater perfection of knowledge, where the Lord offers it, is verie commendable: but to aspire to knowe that which God will not teach, and namely, to search out that maiestie farther then he pleaseth to reueale himselfe, is curiosity and presumption worthy to be damned. Hee that searches, *Quantus sit Deus, & quae illius mensura, & qualis essentia, talia sciscitanti sunt periculosa, et qui rogatur complexa; & talium medicina est silentium.* To ask the quantity

Especially not to search out the diuine maiestie, further then it is reuealed to vs in the word.

*Basil. de
mart. Mam.*

Judg.

quantitie and measure of God, or what is his essence, such questions are perillous to him that asketh, intricate to him that is asked, and are best answered by silence. There be names whereby the Lord expresseth himselfe to vs according to our capacitie: but as for his proper Name, it is himselfe, it cannot be comprehended. *Why askest thou my name, which is wonderfull?* And from this curiositie *Iacob* heere by Gods reproofe is restrained. This lin with our nature wee haue drawne from our first father *Adam*: the knowledge wherwith God endued him cōtented him not, hee aspired higher, and sought to be equall with GOD in the knowledge of good and euill. And that this poison from *Adam*, is propagate to his posteritie, doth daily appeare among the cōmon fruits of our corruption: for either wee are careless to learn those things, wherof he hath offered himselfe a teacher; or else we are curious searchers of those things which the Lord hath kept secret and hidden from vs.

There

There are two points of knowledge most excellent and needfull for man; the first, *to know God, and him whom hee hath sent, for herein consists eternall life:* the second is, to know our selues, and the state of our owne consciences. But such is the vanitie of the mind of man, that with *Adam* he had rather eat of the tree of knowledge, then of the tree of life, and delighteth to bee well read in any booke, rather then in the booke of his owne Conscience. And yee may marke in the carnall professors of this age, that if at any time they begin to speak of Theology, then do they handle diuine things in a hellish manner, altogether *inexpert in the words of righteousness,* and hauing no skill to *speake the language of Canaan:* or else they talke profanely vpon that which God hath reuealed, insisting most in points of doctrine least profitable for them, or then curiously they enquire for thar which God hath cōcealed from them, not remembring that warning of *Moses,* *secret things are for the Lord, but*

2. Points of necessary knowledge.

Yet neglected by *Adams* sonnes who desired rather to eat of the tree of knowledge then of the tree of life.

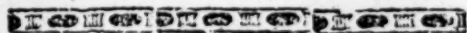
things reuealed are for vs and our children.

This curiosity bridled & reprobued.

Rom.
Ciril. Cate-
chism. 6.

This curious demand of *Iacob*, is answered with a gentle refusall. *Why askest thou my name?* The Interrogator strives to send *Iacob* within himselfe, that by a new triall taken of his speech within his owne minde, hee might see how vnnecessary and vnprofitable his petition was. After this manner it is customable to the Lord, to rebuke the friuolous curiosity of his own children that we may learn to besober; and not presume aboue that which is written. In his *qua de Deo dicuntur, maxima est scientia ignorantiam fateri; terrā inhabitat & terrā fines ignoras, quomodo conditorē terrā comprehendes? animam habes cuius facultates enumerare non vales, stellas vides, quas numerare non potes; numerā prius illa quā vides, & tunc illum, qui nō apparēt, enarra:* in those things which concern the diuinity, it is a great knowledge to accknowledge our ignorance: thou dwellest in the earth and knowest not the borders therof, how then shalt thou

thou comprehend him who is Maker of the earth? thou hast within thee a soule, the faculties whereof thou art not able to enumerate; thou seest the Stars and canst not tell the number of them: begin first, and reckon on those things which thou seest, & then, if thou canst, him that is not seene. Let vs therefore reſtaine our ſelues from ſuch idle ſpeculations; and if others ſpare not to proue vs with the like of theſe raſh and perilous queſtions, which I haue condemned, then remember with *Baſil*, *Talium optima medicina eſt ſilentium.*



CHAP. XXV.

The Lord ſometimes refuseth to giue that which his children ſeekes, that he may giue them other things more convenient for them.

YET it is to be marked, that albeit he reſuſe to tell *Iacob* his name; yet hee reſuſeth not to giue *Iacob* his bleſſing: ſometime the Lord granteth his

children their desires, because hee sees it is for their weale. Other times hee refuseth them, and that also for their weale: but whether hee say yea or no to their petitions, hee workes alway in mercy towards them. Hee granted flesh to the children of *Israel*, because they sought it, but therewithall his wrath fell vpon them: of the which it is euident, that sometime hee granteth men their petitions because he is angry with them: others againe hee refuseth, because he is mercifull to them; denying vnto them that which they craue, but graunteth another thing which is much more profitable for them. *Multis Deo irato exaudiuntur, multis propitius Deus non tribuit quod volunt, ut quod utile est tribuat.* The Apostle *Paul* being buffeted by the Angell of *Sathan*, besought the Lord thrice, that he might be deliuered from him: hee receiued a refusall of that which he sought, and yet the Lorde left him not destitute of comfort: *Sape multos Deus non exaudit ad voluntatē, ut exaudiat ad salutem*

*Aug. de vni-
ta. Eccl. c. 19*

Bernard.

salutem. In the first of the Actes, the Disciples asked a question of Christ: *Wilt thou at this time restore the Kingdom to Israell?* but what answer received they? a plaine refusall: *It is not for you to knowe the times and seasons;* yet hee promisseth to them a better thing; *but yee shall receive power of the holy Ghost.*

Act. 1

O happie exchange; let it be vnto vs O Lord, according to thy Word; denievs, O Lord, any thing thou wilt: but neuer denievs thy holy Spirit, that it may leadvs into all truth, so long as we remaine here; and in the end may bringvs vnto the sight of thy ioyfull face. Let vs giue vnto the Lord this glory, that he is our mercifull father, not onely when hee granteth, but euen when he refuseth some of those things which we desire. It may well stand, that being diseased thou dost seeke of the Lord bodily health, and seekes it too with this restriction, If it please him! and yet thou obtaines it not, the Lord thinking it good to keepe thee vnder

And this is a happy exchange, wherunto we should heartily agree.

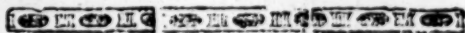
Bodily sickness bath chased many to their soules health

Riches refused to
some of
Gods children, for
their greater good.
*Cyp. lib. 2.
Epist. 2.*

*Bern. super
Mat. 16. Ec-
ce nos reli-
quimus om-
nia.*

a sicke bodie, to the end he may restore vnto thee health of thy soule ; for so may ye read in the Gospell, that many being moued by bodily diseases, who otherwise were not minded to come vnto Iesus Christ, haue found in him health both of body and soule. It may also fall out, that thou doost seeke from the Lord temporall riches, and that conditionally, if it please him, for a benefit that thou be not burdenous vnto others : and yet the Lord thinks it more expedient to refuse thee, least riches should be a snare vnto thee ; for vnto many they are but *speciosa vincula quibus alligantur, & à quibus possidentur, magis quam possident* : beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their prosperity and riches become their ruine ; so corrupt is our nature, that the same giftes which should draw our hearts after the Lord, are allurements to turne them from him : *facile enim cor humanum omnibus, que frequentat, adheret adeo, ut vix aut nunquam*

nunquam sine amore valeant possideri: for the heart of man cleaueth very easily vnto that wherewith it is acquainted; so that hardly or neuer can wee possesse the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they do not take vs from him. Let vs therefore commit the successe of our prayers to the Lord, let vs not presume *to limit the holy One of Israel*, being alway comforted with this, that if the Lord deny vs that which we would haue, hee will giue vs another thing which is more expedient for vs.



CHAP. XXVI.

How Iacob sheweth himselfe thankesfull to God for his benefites receined, in two things.

Ver. 30. *And Iacob called the name of the place Pencil, &c.*

THe conference between the Lord & Iacob being ended, Moses now
I 4 makes

makes mention of *Jacobs* thankfulnes, which he declareth in two things: first, hee impones such a name to the place as might stand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendreth himselfe obedient, not regarding any danger that might be before him; trusting vnto the word of the Lord he goeth with courage forward in his iourney.

First, I say, hee impones a name to the place, and calleth it *Peniel*, the face of God: hee giueth the reason, because *I haue seen the face of God, and my life is preserved*. Seeing the Lord (will he say,) hath showne me this mercie that I haue seene his face and am not confounded, I will neuer burie it in vnthankfulnesse; & therefore that it may be remembred of the posteritie, I call the place by the name *Peniel*. *It becommeth* (saith the Psalmist) *upright men to be thankfull*. Seeing all good things come of God, it is good reason the praise of all should returne vnto him: as the waters that come secretly from

Such thankfulnesse becomes the children of God.
Psalm.

Proverb.

from the sea through the veins of the earth return againe in their troghs publicly vnto it, so eevery good thing which the secret blessing of God hath conuained vnto vs, by publike praise should againe returne vnto him. If wee haue gotten comfort from the Lord, wee should giue vnto the Lord his glorie. And it is the manner of the Children of God, they cannot rest contented when God hath refreshed them with his mercies, till the Lord get his owne praise. And thereof it commeth that they erect publike monuments & memorials, or at the least send out publike thanksgiuing for those mercies, which God priuately & secretly hath bestowed vpon them.

But as for the wicked, they swallow vp the benefits of God in vnthankfull obliuion: if the Lord increase their wealth and prosperitie, they sacrifice to their owne net, as though their prouidence and wit had done it: and if hee doe preserue them from dangers, they impute their deliuerance to their Idoli,

they

The great
vnthank-
fulnesse of
the wicked.

they make their mouth to kisse their hand, as if their owne arme had saued them. Thus are they like vnto that salt sea, wherinto Iordan floweth, it swalloweth vp all the water of Iordan, but waxeth no greater; neither yet doth the salt and bitter waters thereof become sweeter: for all that the wicked receiue from the Lord, their olde sent remaineth in them, they are not the better, neither is their heart enlarged to praise him. They doe take from the Lord without giuing againe, like barraine and vnprofitable ground, that deuoureth seed and renders nothing, and therefore is neere vnto cursing, whose end is burning. Learne therefore, O man, to be thankfull to thy God: euery benefit that thou hast receiued, that encreaseeth not thy thankfulness, shall assuredly encrease thy iudgement. *Quem enim beneficia accepta meliorem non reddunt, is certè etiam grauius supplicium commeretur*: hee whom benefits receiued make not the better, dooth assuredly therby demerite heauier punishments.

Hebr. 6.

Chrysost. de
Sacer. lib. 4

Wee are next to consider how it is that *Jacob* accounts it a great mercie that he hath seene God, and yet his life is prelerued. Seeing the Lord is *the God of comfort*, how is it his presence should bring a terror vnto men? It is his countenance that makes glad the hart: when hee hides his face the creature is troubled; but when he sends forth his spirit, they are created, and the face of the earth is renued. *When thou didst hide thy face* (saith *Dauid*) *I was sore troubled*. How is it then that *Jacob* here should say that the sight of the face of God causeth death, & that his countenance should confound man? *Adam* in Paradise in the state of innocencie was familiar with God, hee saw and heard the Lord, & was comforted: from whence then commeth this change, that man cannot see the Lord and liue? Surely, the fault is not in the Lord, his countenance is the wellspring of life: *hee is the Father of light, and the God of all consolation*. The fault is in vs, in our sinfull and peruerbed nature. Faulty and weak eyes

How it is
hat the
sight of
God terri-
fies man see-
ing he is the
God of cō-
fort.

Psal. 104. 29

The cause
of this is
not in the
Lord but in
our sins.

Exod.

Esay 6.

Sin therefore
is to bee re-
moued if we
would see
the Lord
with ioy.

eyes cannot behould the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmity which is in themselves: euē so sinfull men cannot see the Lord without feare, not for any fault in the Lord who is merciful and gracious. but for that peruerse disposition which sinne hath wrought in our selues. This made the Israelites to tremble, when they heard him, and made that holy Prophet *Esay* cry out, *woe is mee*, when he saw but a similitude and representation of his Maiestie: who then may abide that Maiestie in it selfe?

These three pillers of the Church, *Peter, Iames, and Iohn*, fell downe to the ground astonished at a smal manifestation of his glory: the brightnesse of his glorious face shining like the Sunne cōfounded them, & how then should they beare the glorie of his diuinitie? And in vs it is this same sinfull nature, which only hinders vs frō the sight and familiaritie of our God. What then shal we do but embrace the counsaile of the
Apo-

Apostle S. Iohn? *Whoſoever hath this hope in himſelfe (namely to ſee God) purgeth himſelfe, euen as God is pure. We muſt remoue our ſinnes, and draw the powers of our ſoules to ſome neerer conformity with the Lord, if ſo be wee hope to dwell with him. For without peace and ſanctification, none can ſee the Lord.*

1. Ioh. 3

Heb. 12

But heere againe it is to bee asked, how ſaies *Iacob* he ſaw the face of God; ſeeing the Lord gaue *Mofes* this anſwere when hee ſought a ſight of his face; *No man can ſee me and live:* and we know that *Iohn* the Baptiſt ſaith, *No man hath ſeene God at any time, but the ſonne who is come from the boſome of the Father he hath reuealed him.* How is it then, I ſay, that *Iacob* here ſaith, *I haue ſeene God face to face?*

In what ſeſe ſaith *Iacob*, he ſaw the face of God.

I anſwer that this is ſpoken in comparison of other viſions and reuelations made to *Iacob* before: his meaning is no other but that hee had now ſeene the Lord by a more excellent and notable manner of apparition then euer

Neuer any
man on the
earth, saw
the Lord as
he is.

uer hee had seene before. And where *Moses* is saide to haue seene the Lord face to face, this is only spoken in comparison of *Moses* with other Prophets, who had not so cleere a reuelation of the Maiestie of God, as *Moses* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will bee knowne to him by a vision, and speake to him by a dreame: my seruant Moses is not so, who is faithfull in all my house: to him will I speak mouth to mouth, not in darke words, and hee shall see the similitude of the Lord.* Yea, let no man thinke because of these words, that any of the Fathers saw the Lord as hee is; thou canst not see the Sunne as it is. Hee that a farre off lookes to the Sea, sayes truly that hee hath seene the Sea: but what is it that hee sees in respect of that which hee seeth not? yea, wee cannot see a mortall man as hee is; and how then shall wee see the Lord as hee is? If the Fathers had seene the Lord as he is, then all the Fathers had seene him in one manner

manner of way ; because God in himselfe is one simple and vndiuided essence : but they saw him many manner of waies, in diuers formes and apparitious : to *Iacob* he appear'd in a fiery bush ; to the Israelites in a cloud ; to *Elias* in a soft and calme ayre ; to *Esay* in another manner of vision : all which do proue that hee shewed not himselfe, neither did they see him as hee is ; but onely in such manner of manifestation, as the Lord thought most expedient for the time.

But what speake I of the sight of GOD on the earth ? wee shall not see him as hee is, in the heauens. For euen those holy Angels which stand about his throne, are described vnto vs, couering their faces with their two wings, witnessing thereby, that there is a God of a more infinite glory, then they are able to comprehend. And no meruaile, for every creature, Man or Angell is finite, a vessell of limited and definite bounds : now sure it is that no finite thing can comprehend that

Neither shall we see the Lord in heauen as he is, and why ?

What which is infinite, *that peace of God* promised vnto vs, *passeth all vnderstanding: and these things prepared for vs, are such as the heart of man cannot vnderstand.* What then shall we thinke of him who prepared them? must not his glorious Maiestie by infinite degrees surpass the reach of our vnderstanding?



CHAP. XXVII.

What sight of God wee shall haue in the heauens.

YET I speake not this to take awaie that sight of God, which wee shall haue in the heauens. It must bee true which the Apostle saith, *Wee shall see him as hee is*, it being vnderstood with these restrictions: first, the sight of God, which wee shall haue in heaven shall bee perfect in respect of vs; the Lord shall dwell in vs fully, and replenish euery power and facultie of soule and bodie with his ioyfull presence.

Hee

Hee shall fill my whole minde with his light, no darknes shall bee left in it, he shall quicken my whole heart, no more deadnettle shall bee in it; and the whole affections shall bee replenished with his peace and ioy. Now the Lord dwels in vs, but hee filsvs not. Wee are yet hungry and thirstly: Wee know but in part, but in th: heauens wee shall bee filled perfectly with that presence, *wherein is the fulnes of ioy*, the Lord shall then be *all things in all vnto vs*.

Now the greatest measure of the sense of mercy, is called by the holy spirit a tasting, *tast and consider how gracious the Lord is*: but there is promised vnto vs a full satisfaction, *ye shall be satisfied: Inebriabor ab ubertate domus tue*.

I call this sight perfect in respect of vs, the Lord shall fill all that is in vs: wee shall desire no more, but wee shall not be able to comprehend all that is in the Lord. *Augustine* expretseeth this by a proper similitude; for he compares the godly in the heauens to vessels cast into the sea: were they neuer so large they

It shall be
a perfect
sight in
respect of
vs.

shall be filled full of water; and yet that which they contain is nothing in comparison of that great abundance which is about them. So every godly man glorified in heaven, shall be fully filled with Gods comfortable presence, so that hee shall know no want, and yet shall he not be able to comprehend that infinite maiestie, and peace, and ioy, and glory of the incomprehensible God. Therefore, said I, that in respect of vs, wee shall haue in the heauens a perfect sight of God, that is, so farre as wee can be capable of him. *Mensuram plenam, & superfluentem tunc dabit in sinus vestros:* a good measure, prest and running ouer (saith our Sauour) shall be then giuen into your bosomes.

Luke.

2
It shall bee
in immediate
sight.

Secondly, that sight of God, that in heaven wee shall enioie, shall bee immediate: and this is such a sight, as none can vnderstand till wee get it. Yet to make it as plaine as we may, let vs compare it with that which we haue here in earth. The sight that now we haue of God, is as through a glasse or a veil, that
is

is, by mediate reuelations. Now wee knowe him by seeing him in his creatures : wee knowe him by hearing him in his word : wee knowe him also euen in the earth by spirituall meditation, that begetteth some secret sense of his mercy : yet all these are a walking by faith not by sight; at the least but a dark sight of God, & through couerings: but in the heauen wee shall see him, not by halues, but by an immediate sight: which wee shall then best vnderstand (as I said) when wee shall attaine vnto it. The Lord of his mercy purge and prepare vs in time, & then hasten that day wherein we shall see him.

And yet because eternall life must bee begunne on the earth, and that it is not possible wee can see God in the heauens, vnlesse we haue first seen him in the earth; let vs take heed vnto those three things whereby wee may attaine vnto the sight of God. First, remember that God without his own light cannot be seen: the eye suppose it be an organe of sight, were it neuer so quick, seeth

No sight of God in heauen, except first we see him in earth and here-vnto three things, are required. The light of his word.

Psal.

nothing in the darke ; the Sunne without the Sunne cannot bee seene : farre lesse can the Lord be seene without the Lord. *In thy light* (saith the Psal.) *shall wee see light.* If therefore wee would begin to see the Lord, *let vs walke in his light*, making his word a lanthorne to our feete ; in all our wayes taking heede vnto it as vnto a most sure word, and a light shining in darknes, therewithall ioyning to the Lords prayer, *Open my eyes that I may see the wonders of thy Law.*

Peter.

A similitude and
cōformitie
with God.

Secondly, wee must remember, that wee cannot see God without some similitude and conformitie with him. Therefore saith Christ, *Blessed are the poore in spirit : for they shall see God.* Among all the members of the body, none can see the Sunne but the eye, because of some similitude that is betwene them. For as God hath set ἐν μεγαλοκόσμῳ in the great world, the Sunne and Moone in the firmament as instruments of light to serue it : so hath hee placed ἐν μικροκόσμῳ in the
little

little world (which is Man) two eyes in the highest part of the body, as organs of light to serue him: but the eye being any way troubled or offended, as wee see by experience, abhorres the light, wherein it otherwise delights: and after the same manner the minde of man polluted with sinne, neyther can not darre look vp to the Lord. *Oculus cordis perturbatus auertit se à luce iustitiæ, non audet eam contemplari*: the eye of the heart being perturbed (saith *Augustine*) turneth it selfe away from the light of righteousness; and dares not behould it. And to the same effect he saith in another place; *Male uiuendo uideri à Deo potes, uidere Deum non potes: bene autem uiuendo, & uideris & uides*. If thou liue an euill life, thou shalt be seene of god, but shalt not see him; but if thou liue a good life, thou art not onely scene of him, but thou maist also see him. So necessary is this conformitie with God by sanctification, that without it we cannot see God.

Thirdly, to the sight of God, there

August.
serm. 18

August.
serm. 10

3
Attention
and confi-
deration.

is requiritt attention and consideration, a meeke and quiet spirit, a heart stablished by grace, separated from other things and fixed on the Lord. *Oculus circumactus non videt etiam quae ante se sunt* : a wauering and reeling eye, sees not those things which are before it ; and an vnstable minde , tossed to and fro with restless cares & perturbations is not meete to see the Lord. When the Lord appeared to *Eliah*, there went before him a mighty wind, an earthquake and fire; but God was not in any one of them : hee followed in a soft and still voice ; to teach vs, that wee must haue meeke, settled, and pacified spirits, if we looke that God should be familiar with vs : and wee must set the eyes of our soules stable and fixt on the Lord, attending on his shining mercies, like the eyes of seruants on their masters, euen vntill the Lord haue mercy vpon vs. These are the principall helps, whereby the sight of God is begun in earth, which will be perfected in heauen.



CHAP. XXVIII.

*The other thing wherein Iacob shewes his
thankfulnesse, is his obedience.*

Ver. 31. And the Sunne arose to him.

THe other thing wherein Iacob vt-
tereth his thankfulnesse, is in the
obediēce he giues to the Lords calling,
walking on in the iourney which God
commanded him. Without this the o-
ther had beene nothing : for except we
obey and serue the Lord in our callings
dooing that which is commanded vs,
wherein can wee be thankfull to him?
And truely there is no better token
that wee hane beene refreshed by the
countenance of God, who is the strēgth
of his people, then this, if with boldnes
and spirituall courage wee follow him
whereaway he calsvs, albeit we should
finde neuer so many impediments be-
fore vs.

But it is to be marked, *Moses* sayth

Jacobs
wound
makes him
not giue
ouer his
iourney.

And the
wounds
which the
God receiue in the
spirituall
combat
make them
stronger
and more
circumspect.

he halted as he went on in his iourney. This is the meruailous working of the Lord no doubt, that *Jacob* being hurt in the night, & his thigh-bone disioyned, yet walkes vpon it in the morne, & the hurt which he receiued of the Lord stayes him not from going forward in the iourney which the Lord inioyned him. Wee shewed before how the children of God in their wrestlings doe in such sort preuaile, that they get no victory without a wounde: who can say he hath so fought against satan and sinne that he hath not oftentimes ben buffeted by satan, and wounded by sinners yet such is the gracious dispensation of the Lord, that as *Jacobs* hurt made him not giue ouer his iourney, but rather confirms him to goe forward with greater boldnesse now halting on one thigh, then before when he went vpon both straight: so the Lord doth so dispense the spirituall battailes of his children, that out of their manifold buffers and wounds which they receiue in this warfare, hee workes in them a greater hatred

hated of sinne & love of righteousness,
a greater attention & circumspection
in all their wayes, and a greater ferven-
cie and zeale to run out the race which
is set before them, and to renew the bat-
taille against Satan and Sinne.

And this wee may see cleerely in
David, who after his adultery and mur-
ther being renewed by repentance, riseth
again with a greater hatred of sinne,
and more earnest desire of mercy, then
ever he had before. And did not *Peters*
fall bring forth in like manner the like
fruits in him, that hee sheds teares now
more abundantly then any time before?
hee now stands holdly to confesse the
Lord Iesus before the Councell, whom
before he had denyed before a damsel:
and in all the rest of his life hee shewes
himselfe an example of godly zeale,
labouring to cōfirme his bretheren by
a good conuersation, whom before he
had offended by his stumbling and fal-
ling. Thus the Lord by some one sinne
wherein hee suffereth his children to
haue experience of their weaknesse,
wakeneth

Example
hereof in
David, and
Peter.

wakeneth them to a narrower inquisition of their sinnes. For a small pain in the head men run not to the Physition, nor to the water for a light spot in their garments; but if the defiling be great then wee doe take occasion thereat to wash away euen the smallest spot that is in them: so the godiy when oftentimes they passe ouer small sins without remorse, the Lord permits them to fall into greater, that so they may be moued to mourning and hasten to an earnest reformation of all.

This commeth not of goodnes in vs, but of the Lords meruailous dispensation.

August. ad Bonifac. lib. 3 cap. 7

Where wee are not to thinke that this commeth of any goodnesse that is in vs, or in sin which we haue brought forth, but of the excellent wisdom and goodnesse of God: *Deus enim summus est medicus, qui bene nouit uti etiam malis.* For God is that great Physition, who can vse to good euen those things which are euill: and it doth (sayth the same Father) more aduance the glorie of Gods goodnesse, *etiam de malis bene facere quam mala esse non sinere*, euen to draw good out of euill, rather then that

hee

hee should suffer euill not to bee. Thus the Lord our God maketh all things serue and worke for the best to them that loue him : so as euen the wounds which we receiue in spiritual wrestlings may well worke in vs a greater humiliation ; but shall not confound vs, so that we leaue not off the race & course to our heauenlie Canaan. Wherein if we cannot alway runne in the strength of the Spirit with *Eliab*, yet let vs by Gods grace endeauour to halt forward with *Iacob* ; at least creepe froward towards our heauenly Father, as his little babes & children, who are but yet learning to walke, proceeding alway from strength to strength, till we appeare before the face of our God in Sion. Wherunto the Lord that is the Author and finisher of our faith, the beginner and perfecter of our saluation, bring vs of his great mercy in Christ Iesus. To whom with the Father and the holy Spirit, bee all praise, honour, and glory for euer and e-

uer, *Amen.*

FINIS.

A
CONDVIT
of Comfort.

Full of sweete Consolations
for all those that desire the com-
fortable sweetenisse of
IESVS CHRIST.

writte by that worthy man M^r. WILLIAM
COVPER, Minister of Gods word.

The sixth Impression.

*Corrected and amended : with some Prayers to bee v-
sed in private families hereunto added*



AT LONDON,
Printed by H. L. for John Budge, and are
to be soule at his shop neere the great
South doore of Pauls, 1615.

Family
Farms style



A CONDVIT

of Comfort.

R G M. 8.28.

Also wee know that all things worke together for the best to them that loue God ; euen to them who are called according to his purpose.

My helpe is in the name of the Lord.



His Chapter may bee conveniently tearmed a *Compend of Christian consolation* : for whereas many kinds of comforts are dispersed throughout the holy Scriptures for the strengthening of the man of God ; some of euerie kinde, are heere gathered together in

The summe
and diuifi-
on of this
Chapter.

Rom. 7. 24.

Esa. 31. 15

2 Cor. 4. 9

one, and like chosen flowers picked out of the word of God, are knit together in one bunch, & presented to thee who art a Christian.

There are two things onely which trouble vs in this life. The first is the remanents of sinne in our corrupt nature : this was such a matter of griefe to the holy Apostle, that made him to cry out ; *O miserable man that I am, who shall deliuer mee from this body of death ?* So vnpleasant was it to him, to liue in that body wherein he found the motions of sin rebelling against the law of God. And if the Apostle accounted this burden so weightie to him, alas, how should wee complaine ? and what cause haue wee with *Ezechiah*, to walke weakly in the bitterneesse of our soules all our dayes, in whom the life and power of that sinning is farre lesse restrained ? Yet least wee should be so cast down with the sense of sinne that we despayre and perish, being swallowed vp with griefe ; the Lord furnisheth vs with many comforts against

it, from the beginning of this Chapter, to the middest of the 17. Verse. The other thing which may discourage vs, is the manifold troubles that follow vs in following Christ.

For the Church of God on earth, *is as a Lilly among Thornes*, and our Lord Iesus, *as an Apple tree among the trees of the Forrest*. If wee delight to sit vnder his shadow; and if his fruite be sweet in our mouth, wee must bee content to walke toward him through many sharpe afflictions: therefore are wee commanded not onely to suffer afflictions, as the good Souldiers of Iesus Christ, but also to reioyce in tribulations: and if wee cannot attaine to that perfection, at least to count it exceeding ioy when we fall into diuers temptations; yet because no chastisement is sweet for the present, it hath pleased the Lord of his fatherlie indulgence and pittie towards our weakenesse, to season the cup of our bitter griefes with his sweet comforts; which as hee doth in many other parts of holy Scripture,

Can. 2. 2.

2. Tim. 2. 3.

Rom. 5. 3.

Iam. 1. 2.

Hebr. 1. 2.

Heb. 12.

*Cant. 2. 4.**Cant. 5. 1.*

so especially from the 17. verse of this Chapter to the 30. wherein the Apostle abounds with consolation, shewing himselfe a faithfull steward in the house of God, most carefull to lead as it were by the hand, the weary sons and daughters of the living God, into the wine-cellar, there to refresh and stay vs with the flagons of his Wine, and to comfort vs with his apples, to strengthen vs with his hid Manna, & to make vs merry with that milke and honnie, which our immortall Husband Iesus Christ hath provided for vs, to sustaine vs that we faint not through these manifold tribulations, vtherewith wee are compassed in this barren wilderness.

That this is the Apostles purpose and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end; vwherein hee drawes all that he had said into a short summe, containing the glorious triumph of a Christian ouer all his enemies: the

tri-

triumph is first set downe generally in the 31. Verse, *What shall vve say then to these things? if God be with vs vwho can be against vs?* therafter he parts this generall into two; there is (would hee say) but one of two that are against vs, eyther sinne or affliction: as for sinne, he triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of Gods cho'en? It is God that iustifieth, vwho shall condemne? It is Christ vwho is dead, or rather who is risen again, who is also at the right hand of God, and makes request for vs.* As for affliction, hee begins his triumph against it, Verse 35. *Who shall separate vs from the loue of Christ?* his answer mounts vp by a gradation, *will tribulation or anguish doe it? Yea, vwill death it selfe doe it? or that which is more, vwill principalities and powers do it?* verse 37. *In all these things vve are more then Conquerours through him that loued vs.* Thanks be giuen to God, who alwaies makes vs to triumph in our Lord Iesus Christ.

Now in this verse, as *Iacob* gaue his

sonnes his greatest blessing in the last roome; so the Apostle giueth to Christians his greatest comfort in the last roome, whereof this is the summe: our afflictions are so farre from beeing preiudiciall to our saluation; that by the contrary, through the Lords meruailous vvorking they tende to the advancement thereof, & he enlargeth the comfort: Not onely afflictions, but all other things worke for the best together to them that loue the Lord. The parts of the Verse are two: the first containes the comfort: the second, a description of the persons to whom the comfort appertaineth. Nowv I come to the words.

Our troubles are many, but our comforts are more then our troubles.

Psal. 31. 19

Also: that is, besides all the comforts which I haue giuen to you before, I giue you yet this further: learning vs, that albeit our troubles be many, yet our comforts are more: *Many* (saith *Dauid*) *are the troubles of the righteous: but the Lord deliuereth them out of all.* As if he would say; For euery trouble, the Lord hath a seuerall deliuerance.

Euery

Euery temptation (saith the Apostle) hath the owne issue. Euery horne that riseth against vs, to push vs, hath attending vpon it an hammer to repress it, (saith the Prophet.) *Esa* mourned vpon his father *Isaac*: although he was profane, yet hee cryed pittifully, *Hast thou but one blessing my Father.* But we (with the holy Apostle) may blesse our heauenly Father, who comforteth vs so in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound thorough Christ: not one but manifold are his blessings, and the store-house of his consolations can neuer bee emptyed. The Lord our God hath not dealt niggardly nor sparingly vvith vs; but a good measure of consolations pressed downe and running ouer, hath hee giuen to vs in our bosome, his Name be prayed therefore: and yet how little is all this that wee now receiue, in comparison of those inestimable ioyes of God that hee hath prepared for vs? the like whereof the eye neuer saw, the eare

Zach. 1. 21

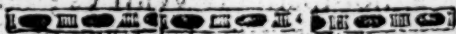
2 Cor. 1. 5

Luke 6. 38

1 Cor. 2. 9

Psal. 17.15
Psal. 16.11

neuer heard of, and the heart cannot vnderstand. Surely, the greatest measure of comfort that wee haue in this life, is but the earnest pennie of that principall which shall bee given to vs heereafter. If the earnest be so great, what shall bee the principall? If the first frutes of the heavenly Canaan be so delectable, how shall the full mass thereof abundantly content vs, when we shall behold the face of our GOD in righteounesse, and shall bee satisfied with his Image; when we shall be filled with the fulnesse of ioy, which is in his presence, and with those pleasures which are at his right hand for evermore.



CHAP. XXII.

The Priuiledges of a Christian cannot be knowne of them vwho doe not possesse them.

V*Ee know. If you ponder the Apostles words, you shall finde that*

that by an Emphasis hee restraines this knowledge to the children of GOD, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A naturall man cannot vnderstand the things that are of God.* The Gospel is wisdom indeede; but wisdom among them that are perfect. Every article of our faith, and point of Christian Doctrine; every Priuiledge of a Christian is a Mysterie; therefore no meruaile that the Gospell be foolishnesse to the naturall man who perisheth. And this doth draw vs to consider that the excellent things of Christianitie can bee knowne of none, but of those that possesse them. The value, or rather vanity of earthly Iewels, hath beene better knowne of some that neuer enioyed them, then of them vwho possessed them: but the Iewels of Gods kingdome, such as Peace, Righteousnes, ioy in the H. Ghost, can be known of none but of the Christian only, who enioyes them. The new name giuen to
the

1 Cor. 2. 14
15.

1 Cor. 2. 7
1 Cor. 2. 6.

Reue. 2. 17.

Psal. 34. 8

Act. 26. 24

the Christian, who can knowe but hee that hath it? and none can know what is the sweetnesse of hid Manna, except he taste it: therefore saith the Psalmist, *Taste and consider how gracious the Lord is*; telling you that the graciousnesse of the Lord cannot be considered by him who neuer did taste it. If you goe to speake to a worldling of inward peace, of spirituall ioy, or of the priuiledges a Christian, you shall seeme to him a Barbarian, or one that speaketh a strange language, which he vnderstandeth not; or if he himselfe speak of the what hee hath learned by hearing, or reading; yet shall hee speak like a Bird, vttering voices which shee vnderstandeth not. As a bruit beast knoweth not the excellencie of mans life, and therefore delighteth himselfe with hay and prouender, seeking no better because it knoweth no better: so the natural man knoweth not the excellencie of a Christian, and therefore disdaineth him, counting him a foole, a mad man, and the off-scumme of the world: hee takerh

taketh the dung of the earth in his armes for his inheritance: let him haue the portion of *Esau*, *that the fatnesse of the earth may be his dwelling place*: let his wine and his wheat abound to him, he cares for no more: hee knowes not what it is, to haue his soule made glad with the countenance of God. This is your miserable condition, O yee wretched worldlings: ye are cursed with the curse of the Serpent; yee creepe, as it were on your bellies, and lick the dust of the earth all the dayes of your life; yee haue not an eye to look vpto heauen, nor a hart to seek those things which are aboue: most fearfull is your estate, wee warne you of it, but it is the Lord who must deliuer you from it.

1 Cor. 4. 13

Gene. 27. 39

Psal. 4. 7.

Gene. 3.

Gala. 3. 1

This resolute knowledge is the mother of spirituall courage, constancy, and patience: therefore the Apostle vrgeth it in this place, that the Christian may be made thereby strong and patient in tribulation. And indeed what needes hee feare in the euill day; yea, though

Resolute knowledge is the mother of patience.

Psal. 42.

Reue. 4.

though the earth should be removed, and the mountaines fall into the midst of the sea, who knoweth that the Lord sitteth on his throne, hauing the whole vworld as a glassie Sea before him, governing all the alterings, changes and euent of things therein to the good of them that loue him? Oh that we had profited so much in the schoole of Christ all our daies, that without any doubting, or making any exception, wee could beleue this which here the Apostle layeth for a most sure ground of comfort, that so wee might change all our thoughts and cares into one: namely, how to growe in the loue of God, that in a good conscience wee might say to the Lord with *Peter*, *Lord thou knowest I loue thee*: and as for the rest of our feares, griefes, and temptations, which many times doe so compasse vs, that to our iudgements wee can see no out-gate: cast all the burthen of them vpon the Lord, who careth for vs; and hath giuen vs this promise for a *Premunire*. *All comes for the best.*

The

Psal. 37

The Souldier with courage entrecth into the battaile, vnder hope to obtaine the victorie : the Mariner with boldnesse committeth himselfe to the stormie seas vnder hope of vantage : and euery man hazardeth in his calling, & yet are they all but vncertaine venturers, and knowe not the end : but the Christian *runnes not as vncertaine ; but as one sure to obtaine the Crowne :* for he knowes, that *the God of peace shal shortly tread Satan vnder his feet.*

1 Cor. 9. 26

Rom. 16. 20

What then ? shal he not with courage enter into that battell, wherein hee is made sure ere euer hee fight, that all the warriors of Iesus shail become *more then Conquerors through him ?* If wee will only stand still, wee shall see the saluation of the Lord. *Gedeon* & his three hundred fought against the great host of Midian without feare, because hee was sure of victorie. *Dauid* made hast and ran to encounter with *Goliath*, because hee was perswaded, the Lord would deliuer him into his hands. The Israelites spared not to enter into the flood

Rom. 8. 27

Exod. 14. 13

Iud. 7. 19

1 Sam. 17.

48.

Iosu. 3. 16.

flood of Iordan, because they saw the Ark of God before them, diuiding the waters: and shall onely the Christian stand astonished in his temptations, notwithstanding the word of God goe before him to resolute him that whatsoever fall out shall work for the best vnto him? The Lord increase vs, and make vs abound more and more in loue of our God: for perfect loue casteth out feare. The Lord strengthen our faith, that through these misty clouds of affliction, which now compasseth vs, wee may see that comfortable end, which the light of God hath discovered vnto vs.

Judge not
of Gods
working be-
fore the end,
for that
doth great-
ly impaire
our comfort.

But wee are to beware of the subtile sleights of Sathan, who to the end hee may spoile vs of this comfort in trouble, endeauoureth by many meanes either to quench this light of GOD in our mindes, or else to darken and obscure it by the precipitation of our vnbelieving hearts, carrying vs headlong to iudge of the works of GOD by their beginnings; and to measure our selues
in

in trouble, by our present estate and condition, not suffering vs to tarrie while we see the end: whereof it comes to passe, that our hearts beeing tossed to and fro with restlesse perturbation, like trees of the Forrest shaken vvith the winde; in our necessities we hasten to be our owne prouisors: in our dangers, we will be our own deliuerers, and euery way wee become the caruers of our owne condition: we haue so much the more to beware of this precipitacion, because the dearest seruants of God haue fallen through it into fearefull sinnes against the Lord their God, and bredde great vnquietuesse vnto themselves. When *David* was in extreame anger in the wilderness of Maon, hee saide in his feare *that all men were liers*: O what a blasphemie! that euen the promises of God, made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought hee (in his other troubles) that God had forgot to be mercifull, and had shut vp his tender mercies in displeasure? But
when

Psal. 77. 9.

Psal. 39. 9

Psal. 116.

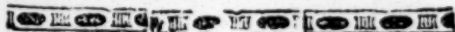
Luke 19. 19.

vwhen hee saw the end, then was hee compelled to accuse himselfe, to giue glorie to God, and to say: *I should haue beene dumbe, and not opened my mouth, because thou didst it: I said it in my feare; but now I see, precious in the sight of the Lord is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so will it carry vs also to the like inconuenience too, except we beware of it: for if we should looke to *Lazarus* on the dunghill, full of byles and sores, hauing no comfort but from the dogges, and compare him with the *Rich-man* cloathed in purple, & faring daintily euery day; what can wee iudge, but that *Lazarus* is the more miserable of the two? yet tarrie while the Lord haue ended his worke, and *Lazarus* be conuaid to *Abrahams* bolome, and the *Rich-glutton* be gone to his place, then shall trueth appeare manifestly, *All things vwork together for the best to them that loue GOD.* Let vs learne therefore to measure the euent of things, not by their pre-

present condition, but by the prediction of Godsword. Let vs cleave to his promise, and wait on the *Vision* which hath his own time appointed, it shall speake at the last, and shall not lie; though it tarry, let vs vvaie for it, it shall surely come and not stay. Let vs goe into the sanctuary of God and consider the end, there shall wee finde and learne, that there is no peace to the wicked, howsoever they flourish for a time, and that it cannot bee but well with them that feare the Lord: Marke the upright man, and behold the iust; for the end of that man is peace: but the transgressors shall be destroyed together, & the end of the vicked shall be cut off: So both in the troubles of the godly, and prosperity of the wicked, we are bound to suspend our iudgement till we see the end.

Abac. 2. 3.

Psal. 37. 37



CHAP. III.

Many working instruments of contrary qualities & intentions in the world, yet agree all in one end.

All

All things worke together. O what a singular Priuiledge hath the Christian, that not onely afflictions, but all things whatsoeuer, vvorke for the best : and not onely so, but they worke together for the best to him. Many working instruments are therein the world, their course is not one, they communicate no counsels ; yea, their intentions oftentimes are contrarie, yet the Lord brings all their waies to this one end, *to the good of them that loue him.* Where euer they be, in regard of place ; what euer they be in regard of persons ; what euer their purposes be ; howsoeuer disagreeing amongst themselves ; yet such is the power and providence of that supream Governour, our heavenly Father, that *all of them worke together to the good of them that loue him :* and herein doth his power & wisdom appeare more clearely, then in the tempering of this great Vniuerse, making Elements of so contrary qualities to meete together, and agree in one.

one pleasant harmony. For the illustration of this, let vs marke but one example for all: *Jacob* sends his sonne *Ioseph* to *Dothan* to visite his brethren; his bretheren cast him into the pit, *Ruben* relieues him; the Merchants of *Midian* buy him, and sell him againe, to *Potiphar*, his Mistresse accuses him, his master condemnes him, the Butler (after long ingratitude) recommends him, & *Pharaoh* exalts him. O what instruments are here! and how many hands are about this one poore man of God! but how doth the Lord direct them all? yea, besides their owne intention, to further *Iosephs* aduancemēt in *Egypt* for his owne good, and the good of his Church. But now to the particulars.

There is nothing in the world, which workes not for our weale: All the workers of God, all the stratagems of *Sathan*, all the imaginations of man are for the weale of Gods children, yea out of the most poysonable things, as sinne and death dooth the Lord draw healthfull and medicinall preseruatiues

Gen. 37

All the
workes of
God are
for the best
to his chil-
dren.

M

to

Psal. 25

to them that loue him. *All the waies of the Lord (saith David) are mercy and truth:* marke what hee saith, and make not thou an exception where GOD hath made none, (*all, none excepted;*) but be thou strengthened in Faith, and giue glorie to GOD, saying with patient *Iob, Albeit the Lord would slay mee yet will I trust in him.*

Iob 13. 15

Sometimes the Lord walkes in the way of anger, seeming angry with his Children, and to walke stubbornlie against them, which hath moued them to poure out the like of these pittifull lamentations: *The arrowes of the Almighty are vpon mee (saith Iob) the venime whereof dooth drinke vp my Spirit, and the terrours of God fight against mee: Thou setst me vp as a marke against thee, and makest me a bierthen to my selfe. Thy indignation lyeth vpon mee (saith David)*

Iob 6. 4.

Psal. 88. 7.

yea, from my youth I haue suffered thy terrours, doubting of my life. For felicitie I haue had bitter grieve (sayth Ezechia) for the Lord like a Lion brake my bones, so that I chattered like a Swallow, and

Esa. 38. 17

mour-

mourned like a Dove. I am troubled on every side (sayth the Apostle) having fightings without, & terrors within: and yet in all these the Lord hath a secret way of mercy, wherein hee walks and works for the comfort of his children; which albeit for the present wee cannot perceiue, and can see no other oftentimes but that the Lord hath taken vs for his enemies: yet in the end we shall be compelled to acknowledge it, and confesse with David, O good was it for me, O Lord, that euer thou correctedst me: Therefore also saide the Apostle, the Lord is meruailous in his Saints: and the Apostle cryeth out, O the deepnes of the riches both of the Wisedome and Knowledge of God! how vnsearchable are his iudgements, and his vvaies past finding out? His glory is great when hee worketh by means; his glory is greater when hee worketh without meanes; but his glory shineth most brightly when hee worketh by contraries.

2 Cor. 7. 5.

Iob 13. 24

Psal. 119.

2. Thes. 1. 10

Rom. 11. 35

It was a great worke, that hee did open the eyes of the blind, but greater

The Lord
workes by
meanes,
without
meanes, and
by contra-
ries, & that
is his glory
greatest.

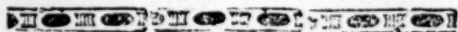
that hee did by application of spittle and clay ; such meanes , as are meetter to put out the eyes of the seeing man, then to restore the sight of a blind man. So hee wrought in the first creation, causing light to shine out of darknesse : so also in the worke of Redemption, for by cursed death, hee brought happy life; by the Crosse hee obtained the Crowne : and through shame hee went to glorie : and this same order the Lord keepes yet in the worke of our second Creation, which is our regeneration ; hee casteth down, that hee may raise vp ; hee kills and hee makes aliue ; hee wounds and hee will binde vp ; he spoiles and hee will heale ; hee accuseth his Children of sinnes, that so they may get remission of their sinnes : he troubleth their consciences that so hee may pacifie them ; and in a word, the meanes which hee vseth in working are contrary to the worke it selfe which he intends to performe towards his Children. Hee sent a fearefull darknesse on *Abraham*, but afterward

com-

comunicated vnto him a ioyful sight,
 hee wrestled with *Iacob*, and shooke
 him to and fro; but in the end blessed
 him: hee strook the Apostle *Paul* with
 blindness, and then opened his eyes,
 that he might know the Lord *Iesus*: he
 frownes for a while vpon his owne, as
Ioseph did vpon his brethren, but in the
 end with a louing affection shall hee
 imbrace them: hee may seeme angry
 at thy prayers, as hee put back the pe-
 tition of the woman of Canaan; but at
 length will grant a fauourable answer
 vnto them: therefore let vs now learne
 to possesse our soules in patience: let
 the Lord worke by any meanes it plea-
 seth him: It is enough that wee know,
all the wayes of God (yea, euen when
 hee dealeth most hardly with his chil-
 dren) are mercy and tend to the good of
 those that loue him.

Gen. 43

Mat. 15, 22



CHAP. IIII.

*All Satrans Stratagems worke for the
 best to the godly.*

How Sa-
thans temp-
tations for
sinne doe
good to the
Christian.

ANd as for Sathans ltrategems, it is also out of doubt that they *worke for the best to them that loue the Lord*, not according to his purpose indeed, but because the Lord trappeth him in his owne snare. If vnder the serpents shape he deceiued *Adams*, vnder the serpents name shall the Lord curse him, and all those weapons whereby hee entends to destroy the vvorke of Gods grace in vs, shall the Lord make forcible to destroy the workmanship of sathan in vs; I meane that vvhole bastard generation of sinnefull affections which Sathan hath begotten vpon our mutable nature by a most vnhappy and vnlawfull copulation: the experience of all the Saints of God will proue this, that Sathan by his restles temptations doth destroy himself; which is most euident both in his temptations for sin, vvhich tend to desperation, as also in his temptations to sin, which tend to presumption. Euery accusation of the conscience for by-past sinnes, is a preparative to the child of God to keepe him from sinne

sinne in time to come; hee reasoning with himselfe after this manner: If my enemy doth so disquiet my minde with inward terrors, for those sins which foolishly I did by his inticement, why shall I hearken to him any more heereafter, and so increase the matter of my trouble? For what fruite haue I of all the sinnes whereof I tooke pleasure, but terrour and shame? and shall I looke that this forbidden Tree shall render any better fruit heereafter? O what a faithlesse traitor is Sathan? he inticeth man vnto sinne, and when hee hath done it, hee is the first accuser and troubler of man for sinne: When hee workes in vs he is a tempter; when we haue finished his worke (vvhich is sin) he is an accuser of vs to the Iudge; and when hee returneth, hee returneth as a troubler and a tormenter of vs for our sins: stop thy eare therefore, O my soule, from the voice of this deccitfull enchaunter. His temptations againe vnto sinne are so many prouocations, spurring vs forward to the throne of grace:

Shal I heare
and trust the
enemie of
my soule
that hath de-
ciued mee so
often?

1. Cor. 12. 7

grace : for whilst wee find his restlesse
 malice pursuing that sparkle of spiri-
 tuall life whereby the Lord hath quick-
 ned vs, and our owne weaknesse, and
 inability to resist him : then we are for-
 ced with *Israel* in *Aegypt*, to sigh for
 the thralldome, and to crie with *Iosias*,
O Lord our God wee wot not what to doe,
but our eyes are turned toward thee. And
 who feesles not this ? that the grace of
 feruent prayer (wherein otherwise wee
 faint, our hands being more readie to
 fall downe, then the hands of *Moses*,
 except they bee supported) is greatly
 weakned and abridged in the children
 of God by the buffets of Sathan. So
 they weakened the holy Apostle, and
 stirred him vp to such feruency in prai-
 er that hee besought the Lord thrice,
 that is, many times, to deliuer him from
 them : yea, (which is more) the Lord
 made them effectuell meanes to beate
 downe the power of naturall pride in
 him, least he should haue been exalted
 out of measure through the greatnesse
 of his reuelations. A wonderfull work
 that

that the Father of pride becommeth against his will a represser of pride: and hee who first powred this poison into the nature of Man, is made (contrarie to his intent) an instrument to suppress it. Thus the Lord our God out-shooteth Sarhan in his owne boaw, and with the sword of *Goliath* cutteth off his own head: his holy name be praised therefore for ever.

Now as concerning outward afflictions it is true that as the Philistins could not vnderstand *Samsons* Riddle, how *sweete* came out of the *sowre*, and *meate* out of the *eater*: so can no worldlings vnderstand that tribulation bringeth out patience: and that our *light* and *momentary* afflictions cause vnto vs a far more excellent and eternall waight of glory: but the Children of God haue learned by experience, that albeit no visitation be sweete for the present, yet afterwards it bringeth the quiet fruite of righteousness vnto them who are thereby exercised; and that there is more solid ioy in suffering rebuke with Christ then in all the

Iud. 14, 14

Rem. 5, 3

1. Cor. 4, 17

How afflictions are profitable to a Christian.

Heb. 11, 25

the

Exo. 15. 15.

Luk. 15. 12

Lam. 3. 27.

Psal. 1. 19

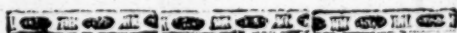
the pleasures of sinne which endure but for a season. For as *Moses* the mediator of the old Testament, by his prayer made the bitter waters of *Marah* sweet, that the *Israelites* might drinke of it; so *Iesus* the mediatur of the new testament by his passion hath mitigated to his children the bitternesse of the Crosse; and not onely mixed it with ioy, but made it most profitable. The forlorne Son concluded neuer to returne home to his Father, till hee was brought lowe by affliction. And many in the Gospell were forced by corporall diseases to run to *Iesus*, where others enjoying bodily health did nothing but disdain him. The earth which is not tilled and broken, beares nothing but Thornes and Bryers: the Vines waxe wilde by time except they be pruned and cut: so would our vaine hearts ouergrowe with wilde affections, if the Lord by sanctified trouble did not continuallie manure them. Therefore said *Ieremie*, *It is good for a man to beare the yoke in his youth*: and *David* confessed, *it was good*

good for him that hee was afflicted. Yea,
 (our Sauour saith) *euerie branch that*
beares fruit, my heauenly Father purgeth
it, that it may bring forth more fruit. No
 worke can be made of golde and siluer
 without fire, and stones are not meete
 for palace-worke except they bee po-
 lished and squared by hammering; no
 more is it possible that wee can bee
 vessels of honour in the houses of our
 GOD, except first wee bee fined and
 melted in the fire of affliction: neither
 can wee be as liuing stones to be placed
 in the vvall of the heauenly *Ierusalem*,
 except so long as wee be heere, the
 hand of God beat vs from our proud
 lumps by the hammer of affliction. As
 standing vvater purifies and rots, so
 the wicked feare not G O D (saith the
 Psalmist) because they haue no chan-
 ges; and *Moab keeps his sent* (saith the
 Prophet) *because he was not poured from*
vessell to vessell, but hath beene at rest
euer since his youth. And therefore O
 Lord, rather then wee should keep the
 old sent of our naturall corruption, and
 liue

Ioh. 15. 2.

Iere. 44. 11.

liue in carelesse securitie without the feare of thy holy name, and so become sic-fast in our sin; no, rather, O Lord, change thou vs from estate to estate; wakē vs with the presence of thy hand; purge vs Lord with thy fire, and chastice vs with thy rods; alway O Lord, with a protestation, that thou stand to thy promise made to the Sons of David, *I will visite them with my rods, if they sinne against me: but my mercy will I neuer take from them.*



CHAP. V.

How death also worketh for the best to Christians.

THe same comfort wee haue also against death, that now in Christ Iesus it is not a punishment of our sinnes, but a full accomplishment of the mortification of sin both in soule and body; for by it, all the conduits of sinne are stopped, the weapons of vnrighteousnesse broken: and though
our

our bodyes seeme to bee consumed,
yet they are but sowne like graines of
Wheate into the field and husbandry
of the Lord, which must dye before
they be quickned; but in the day of har-
uest, shall spring vp againe most glo-
rious, & shall bee restored by the same
holy spirit who now dwels in them:
and as for our soules they are released
out of this house of seruitude, that so
they may depart and turn to him from
whome they came: therefore haue I
compared death to the red sea, wherein
Pharaoh and his Egyptians were drow-
ned, and sanke like a stone to the bot-
tome, but the Israelites of God went
through to their promised Canaan: so
shall death bee vnto you, O miserable
Infidels, whose eyes the God of this
world hath so blinded, that no more
then the blinde Egyptians, can you see
the light of God that shineth in Go-
shen, that is, his Church, although you
be in it: to you (Isay) your death shall
bee a sea of Gods vengeance, wherein
you shall be drowned, and shall sinke
with

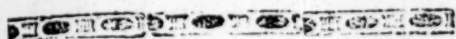
Death com-
pared to the
red Sea,
wherin the
Egyptians
were drow-
ned, and the
Israelites
wet through
to Canaan.
Rom. 8

Psal. 13.

Exod. 15. 11.

vvith your finnes heauier then a Mil-
stone about the neck of your soules to
presse you downe to the lowest hell.
But as for you that are the Israelites of
God, ye shall walke through the valley
of death, and not need to be afraid,
because the Lord is with you, *his staffe*
and his rod shall comfort you: albeit the
terrors of hell, the horror of the graue,
the guiltiness of sinne, stand about thee
like mountaines, threatening to over-
whelme thee; yet shalt thou goe safe
through the land of thine inheritance,
where with *Moses* and *Miriam*, and all
the children of God, euen the Congre-
gation of the first borne, thou shalt sing
prayes ioyfully to the God of thy sal-
uation. And thus wee see, how that not
onely our afflictions, but Sathan, sin,
and death, are made to worke for the
best, to them that loue the Lord.

CHAP.



CHAP. VI.

*How the plots and imaginations of men
worke for the best to the Christian.*

NOW in the last roome concerning the imaginations of men against vs, wee shall haue cause to say of them in the end, as *Ioseph* said to his brethren. *You did it vnto mee for euill, but the Lord turned it vnto good.* The whole Historie of Gods booke, is a cloud of manifold witnessses concurring altogether to confirme this truth: I content my selfe therefore for all to bring one.

When *Dauid* was going forward in the battaile against *Israell* with *Achish* King of *Gath*, vnder vvhom hee sojourned for awhile in the time of his banishment, the remnant Princes of the *Philistines*, commanded him to goe back; and this they did for the worse, to disgrace him, because they distrusted him, but the Lord turned it to him for the best: consider *Dauids* estate

estate and yee shall see him let betwixt two great extremitiees. If he had gone backe of his owne accord, the Philistines might haue blamed him & handled him as an enemy : if hee had come forward hee should haue beene guiltie of the blood of Israell, and especially of *Saul* the Lords anointed, who was slaine in that battaile.

In this strait the wit of man can find him no out-gate, but the prouident mercy of God deliueres him in such sort, that no occasion of offence is giuen to *Saul* and his people, because *Dauid* came not against them: neither yet could the Philistines condemne him, because hee went back by their commaund. So notable a benefit did *Dauid* receiue even by that same deed wherein his enemies thought they had done him a notable shame : and this should learne vs in the straightest extremitiees whereunto men can driue vs, to depend on the Lord, and euer then to hope for an out-gate when we see none : for such is thy prouidence O Lord, whereby in mercy
thou

thou watchest ouer those euils that are intended against them, that by thee they are turned into good to them.

And here wee haue further to consider, that seeing this is the priuiledge of euerie one that loues the Lord, much more must it appertaine to the whole Church of God. It is the portion of *Abraham* being the Father of the faithfull and one of Gods children, *I Will blesse them that blesse thee, and curse them that curse thee*: and shall it not belong (think wee) to all the congregation of the first borne? will not the Lord be a wall of fire round about *Ierusalem*, and the glory in the midst of her? will he not keepe her as the apple of his eye? shall not *Ierusalem* be as a cup of poyson vnto all her enemies, and a heauie stone? Yea surely, all that lift vp them selues shall be torne, though all the people of the earth be gathered together against it, the weapons made against her shall not prosper, & euery tongue that shall rise against her in iudgement shall bee condemned. This is the heritage of the

If this comfort belong to euery member, much more to the whole bodie and state of the Church.

Zac. 2. 5

Zac. 12. 2

N

Lords

Gene. 7. 18 Lords seruants, & the portion of them who loue him. For the Church is the Arke of God which may mount vp higher as the water encrease, but cannot bee ouerwhelmed: the bush which may burne, but cannot bee consumed: the house built on a rock which may bee beaten with the winde & raine, but cannot be ouerthrowne.

Exod. 3. 2

Mat. 7. 15

Enemies
of Gods
church look
to their end.

Est. 4. 14

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reproc'd Kings for his Churches sake: and hee gouerneth all the kingdoms of the earth in such sort that their risings & fallings, their changes and mutations are all dispensed for the good of his Church: for there is but one of two sentences wherein all the Iudges of the world may iudge of themselves and see clearly their end: either that which *Mordecai* saith to *Ester*, *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods name sayde to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescence) *I haue set thee vp to declare my power, be cause thou exaltest thy selfe against my people.* How miserable then are they who when they are highest, abuse their power to hold the people of God lowest?

Haue they not cause to feare least the Lord haue set them vp against him as an object of his power and Iustice? If wee will marke the course of the Lords proceeding euer since the beginning of the word, we shall find that as he orders the state of earthly power for the accomplishment of his will concerning his Church; so euermore a blessing follows them who are instruments of her good: and by the contrary an ineuitable curse follows them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it: but made plenty in Egypt by the hand of *Ioseph* whome the Lord sent before as a prouider for his Church: and by

whō *Pharaoh* was made so fauourable to *Jacob*, that hee was allowed to dwell in *Goshen*; but when such time came that hee would translate his church from *Egypt* to *Canaan*, then hee altered *Pharaohs* countenance; he raised vpa new King which knew not *Ioseph*, and turned the Egyptians hearts away from *Israell*, so that they vexed *Israell*, and caused them to serue by crueltie: and all this the Lord did to the end his people should become weary of *Egypt*, and inforced by violence to make forward to *Canaan*, whereas otherwise (as it well appeares) if they had been dandled as in the beginning, they would haue neglected the promised land, and contēted themselues with Onions and Flesh-pots of *Egypt*. Thus *Pharaoh* by his obstinacie brings on himselfe his iust deserued punishment; & the Lord workes to his people their vnderdeserued deliuerance: and afterwarde when the times of his people grew to that ripenes, that they had caused their dayes to drawe neere, and were come to their terme,

terme, the Lord stirred vp the King of Babel as the rodde of his wrath, and staffe of his indignation, he sent him to the dissembling Nation, and gaue him a charge against the people of his wrath, to take the spoyle and the praie, and to tread them vnder feet like mire in the streets : and then that the Lord might bee auenged of the sins of Israel, hee subdued all Kingdomes round about them vnder the King of Babel, that no stop or impediment should be in their way to hold off the iudgement from them : but yet againe, when the Lord had accomplished all his workes vpon Mount Sion, and the appointed time of mercy was come, and the 70. years of Captiuitie were expired, then the Lord visited the proud heart of the King of Ashur, and for his Churches sake hee altered againe the gouernment of the whole earth, translating the Empire to the Medes and Persians, that *Cyrus* the Lords annointed might performe to his people the promised deliverance.

*Ezech. 22. 4**Esay 10. 5**Esay 10. 12*

The gouernment of the whole earth, altered for the churches sake.

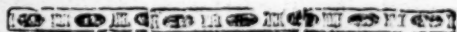
Psal. 42.

All which should learne vs in the greatest changes and alterations which can fall out in the world, to rest assured, that the Lord will worke for the good of his Church, though the earth should bee moued and the mountaines fall into the middest of the Sea; yea, though the waters thereof rage and be troubled, yet there is a Riuer whose streames shall make glad the Cittie of our good God in the middest of it, and therefore it shall not bee moued: yea, they who should be as nursing Fathers and Mothers to the Church of God may forsake her, and become her enemies: but assuredly they shall perish, and comfort and deliuerance shall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philistines hands to humble the Israelites for their sins, but it shall be taken from them, and the day shall come, wherein wee shall with ioy drawe water out of the Wels of saluation; and praise the Lord, saying: *Though thou wert angry with*

Esa. 12.1.

vouch mee, thy wrath is turned away, and
 thou comfortest me. Yea, Sion shall cry out,
 and shout for ioy, for great is the holy One
 of Israel in the middest of her: and there-
 fore in our lowest humiliations, let vs
 answer our adversaries: Reioice not a-
 gainst me, oh mine enemy, though I fall,
 I shall rise; and when I shall sit in darknes
 the Lord is a light vnto me: I will beare
 the wrath of the Lord, because I haue
 sinned against him, vntill he shall plead
 my cause & execute iudgement for me,
 hee wil bring me forth to the light and
 I shall see his righteousnes: then he that
 is mine enemy shall looke vpon it, and
 shame shall couer him who said to mee,
What is the Lord thy God?

Mich. 7. 8.



CHAP. VII.

What is a Christians best.

WHat is the Lord thy God? Now
 shall he be troden vnder as the
 mire in the street: yea so let all thine e-
 nemies perish, O Lord.

For

For the best. This best is no other thing, but that pretious saluation prepared to be showne vs in the last time, reserued in the heauens for vs, and whercunto wee are reserued by the power of God through Faith; whereof we learne that our best estate is not yet wrought so as it is accomplished; it is onely in the working sayes the Apostle, and therefore wee are not to looke for it in this life.

1. Pet. 1. 5

The wicked man is at his best, when he comes first into the world.

Iob. 3. 12

There is a great difference betweene the Godly and the Wicked: the one inioyes their best in this life, the other lookes for it, and are walking toward it: for if it should be demanded when a wicked man is at his best, I would answer, his best is euill enough; but then a wicked man is at his best when hee comes first into the world; for then his sinnes are fewest, his iudgement easiest. *It had beene good for him that the knees had not prevented him, but that he had died in the birth:* for as a riuer which is smallest in the beginning increaseth as it proceedes by the accre-

accesſion of other waters into it, till at length it bee ſwallowed vp into the deep: ſo the wicked, the longer hee liueth, waxeth euer worſe and worſe, *deccining and being deceiued*, (ſaith the Apoſtle,) *proceeding from one euill to worſe*, (ſaith *Ieremie*) till at length hee bee ſwallowed vp in that lake that burneth with fire and brimſtone. And this the Apoſtle expreſſeth moſt ſignificantly when he compares the wicked man vnto one gathering a treaſure, wherein hee heapes vp wrath to himſelfe againſt the day of wrath: for euen aſt the Worldling who every day caſteth money into his treaſure, in fewe yeers multiplies ſuch a ſumme, the particulars whereof he himſelfe is not able to keepe in minde; but when he breaketh vp his boxe then hee findeth in it ſundry ſorts of coine, whereof hee had no remembrance: euen ſo it is and worſe with thee, O impenitent man, who not onely every day, but euerie houre and moment of the day doeſt multiply thy tranſgreſſions, and deſile thy

2.Tim.3.1.

Ier.9.3

Reu.19.20

A warning
for impeni-
tent ſinners.

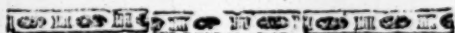
Psal. 50. 21

Iere. 2. 19.

Psal. 90. 8

thy conscience, hoording vp into some dead work or other: to what a reckning thinkest thou, shall thy sinnes amount in the end? though thou forget them as thou committest them; yet the Apostle telleth thee that thou hast laide them vp in a treasure: and not onely so, but with euery sinne thou hast gathered a portiō of wrath proportionable to thy sin, which thou shalt perfectly know in that day wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee. then shall *thine owne wickednesse correct thee, and thy turning backe shall reprove thee: then shalt thou know and beholde that it is an euill thing and a bitter that thou hast forsaken the Lord thy God: and shalt be astonished to see such a multitude of vvitneses standing vp against thee; then shalt thou perceiue that these sinnes which thou hast cast behinde thy backe, the Lord hath set them in the light of his countenance, and then woe shall be vn-to thee, for the Lord shall turne thine owne*

owne waies vpon thy head : when thou hast accomplished the measure of thine iniquitie, the Lord shall give thee to drinke of the cup vvhich thou hast filled with thine owne hand, & shall double his stripes vpon thee, according to the multitude of thy transgressions.



CHAP. VIII.

The Christian is not at his best now : it is in the working onely.

BUt as for the Children of God, if you will aske, when they are at the best? I answere, praysed bee God, our worst is ended, our good is begun, our best is at hand : as our Sauour saide to his Kinsmen, so may wee say to the Worldlings, *Your time is alway, but my time is not yet come.* We are at the worst immediatly before our conuersion; for our vvhole life till then was a walking vvith the children of disobedience in the broad way that leades to damnation, and then were wee at the worst, when

Ioh. 6. 7

when wee had proceeded furrthest in the waies of vnrighteousnesse, for then were wee furrthest from God. Our best beganne in the day of our recalling, wherein the Lord by his word and holy spirit called vpon vs and made vs turne our backs vpon Sathan, and our facetoward the Lord, and so caused vs to part company with the children of disobedience; among whom wee had our cōuersation before: then we came home with the penitent forlorne, to our fathers family, but they went forward in their sins to iudgement. That was a day of diuision betwixt vs and our sinnes: in that day (with Israell) wee entred into the border of Canaan, into Gilgal, & there were circumcised, and the shame of Egypt was taken from vs, euen our sinne, which is our shame indeede, and which wee haue borne from our mothers wombe. The Lord grant that wee may keepe it for euer in thankfull remembrance: and that wee may count it a double shame to returne againe to the bondage of Egypt

Egypt, to serue the prince of darknesse in Brick and Clay; that is, to haue fellowship any more with the vnfruitfull works of darknesse, but that like the redeemed of the Lord, wee may walke from strength to strength, till wee appeare before the face of our God in Zion.

Psal. 84.7

Alwaies this difference of estates of the godly and wicked should learne vs patience let: vs not seekethat in the earth which our gracious God in his most holy dispensation, hath reserued for vs in heauen: let vs not be like the foolish Iewes who loued the place of their banishment in Babell better then their home: for here we are not at our best, now our life is hid with the Lord, and wee knowe not yet what wee shall bee, but wee know when he shall appeare wee shall be like him: The Lord shall carry vs by his mercy, and bring vs in his strength to his holy habitation. He shall plant vs in the mountaine of his inheritance, euen the place which hee hath prepared. and Sanctuarie which hee hath established, then everlasting ioy shall

The difference of the godly and wicked concerning their best, should learne vs comfort & patience.

1. Ioh. 3.

Exo. 15. 13.

Esay 35

Psal'm. 7.

Luke 19.

How miserable are the wicked, who haue their heauen in the earth.

shall bee upon our heads, and sorow and mourning shall flie away from vs for euer. And now till the Lord hath accomplished his worke vnto vs, let vs not faint because the wicked flourish; neither think we haue cleansed our hands in vaine because they prosper, they are to bee pittied rather then enuied: let them eate and drinke and bee merry, sure it is, they will neuer see a merrier day then that they see presently; they haue enjoyed their heauen in the earth; they haue receiued their consolation in this life, and haue gotten their portion in this world. O what tongue can expresse their misery! And yet as *Samuel* mourned for *Saul* when God reiected him: and *Jeremy* wept in secret for the pride of his people that would not repent of their sinnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace we see to bee strangers from grace? Wee wish from our hearts, yee were not like the kinsmen of *Lot*, who thought hee was scorning, when hee told them of a

Iudgement

*Judgement to come ; and therefore for
no request would goe with him out of
Sodom, but tarried while the fire of the
Lords indignation consumed them : but
rather as Sara followed Abraham from
Calde to Canaan, so you would take vs
by the hand, and goe forward with vs
from hell to heauen.*

*But alas, The lusts of the flesh holde
you captiue, your sinnes haue blinded
you, and the Love of the world dooth
bewitch you, but all of them in the end
shall deceiue you : For all the labour
under the Sun is but vanitie and vexati-
on of spirit.*

Ecc. 2. 17.

*When yce haue finished your taske,
you shall bee lesse content then you
were at the beginning : you shall bee as
one wakened out of a dreame, who in
his sleepe thought hee was possessor of
many things, but when hee awaketh,
behold he hath nothing ; like that rich
man who said in his securitie, Now my
soule thou hast much good for many daies :
and euen vpon the next day was re-
ducted to greater pouertie then that
despi-*

despised *Lazarus*, that hee had not so much as a drop of colde water to coole his tongue with: then shal you lament, wee haue wearied our selues in the way of iniquity and it did not profit vs. Alas, how shall I learne you to bee wise? The Lord when he created man, set him in a roome aboue all his creatures; and now degenerate man sets euery creature in his heart before the Lord. O fearefull ingratitude! doe you foreward the Lord, yee foolish people and vnwise? There is nothing which you conceiue to bee good, but when you want it, you are carefull to seeke it; when you haue it, you are carefull to keepe it; only you are carelesse of the Lord Iesus, though he be that incomparable iewell that brings light in darknesse, life in death, comfort in trouble, mercy against all iudgement: you should set him as a signet on your heart, as an ornament on your head; & put him on as a glorious attyre, that gets you place to stand before GOD. But what paines doe you take to seeke him?

containing a description of the persons to whom this privilege appertaineth, together with a reason of the former comfort. Of force *all things must worke for the best* (namely to saluation) to them that love God, because they are called (namely to saluation according to Gods purpose. The strength of this reason stands in the necessitie and immutability of the purpose of God, more stable then the decree of the Medes and Persians; for what he hath decreed cannot be reuoked, annulled or hindred. It is that supream cause of all, which orders all inferior causes and incidents whatsoeuer, in such sort, that they must work to the aduancement of that most high purpose of God.

This reason is made clearer in the subsequent Verse, where the Apostle lets vs see how the linkes of the golden Chaine of our saluation are knit together inseparably by the hand of God, that no power in heauen or earth can sunder them : whereof it comes, that he that is sure of one is sure of all. And

persons to whom the former comfort belongeth.

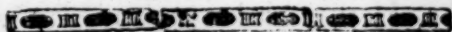
Our calling comes from Gods purpose, & carries vs to the determined glory.

now let vs take a short view of it; for confirming of the Apostles reason. *Election* is the first, and it is the most auncient Charter of the right of Gods Childrento their Fathers inheritance. *Calling* is the second, and it is that gift of God, whereby wee are knowne the sonnes of God; and our *Election* secret in it selfe, is made manifest to our selues and others. *Iustification* is the third, and it is the grace of God, whereby wee are infeofte in Iesus Christ, in such sort that wee are made one with him, and partakers of all that is his. *Glorification* is the last, and it is the grace of GOD, whereby wee shall bee entred in the due time, full Heyres to our heauenlie Father.

No King on earth can produce so auncient a right to his Crowne, as the Christian, effectually called. No man on earth can bee knowne his Fathers heyrevpon such sufficient warrant, as the Christian: for in his *Regeneration* the Father communiceth to him his Image, his Nature, and his Spirit, whereby

whereby hee begins from feeling to call
God his father, and in life and manners
resembleth him. No Free-holder is so
surely insoest in his Lands, hauing so
many cōfirmations of his right as hath
the iustified Christian, who vpon his
gift hath receiued the Earnest, the
Pledge, the Seale, and the Witnesse of
the great King : and last of all, the
Christian shall be entred to the full fru-
ition of his inheritance, with such ioy
and triumph in the glorious assembly
of the Saints, as the like was neuer
seene in the world, no not in Ierusalem
that day when *Salomon* sat downe in
his Fathers Throne; then their ioy was
so great, *That the earth rang with the
sound of them* : but nothing compara-
ble to this. And herein stands the excel-
lency of a Christian, and certainty of
his saluation.

1. Kin. 1. 4



CHAP. X.

How the Christian is made sure of his Election and Glorification.

FOR this chaine of our saluation, reacheth (as I may say) from eternity to eternity : the beginning of it (albeit before beginning) is our *Election*: the end of it (albeit without end) is our *Glorification*; and these two ends of the Chaine, the Lord keeps them sure and secret in his owne hand: but the two middle links of the Chaine, to wit *Cal-ling* and *Iustification*, the Lord hath letten them downe from the Heauen to earth, that we should gripe and apprehend them; that being sure of the two middle Linkes, wee might also be sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy saluation, take heed of this, making it known to thine owne Conscience by an holy life, that
God

God hath called thee, & iustified thee: Gripe sure, as it were in one hand, the linke of *Calling*, and with the other hand, the linke of *Iustification*; then maist thou knowe assuredly, *Election* before the world, is thine; *Glorification* after this, shall also be thine. To make this yet more plaine, we are to remember, this mortall life of ours is a short interiected point of Time, betwixt two Eternities (if so I may cal it:) or like a stepping stone betweene two gulphes: whereupon some in feare and trembling worke out their saluation; and so step from Gods eternall *Election* to endlesse *Glorification*.

O:thers againe, in wantonnesse and carelesse security, drinke in iniquity with greedinesse, and so step from the decree of reprobation, that most iustly they procure their euerlasting condemnation: So that every man is to consider of his euerlasting weale or woe, by his present disposition in this life. Oh that we had sanctified memories to remember this so long as vve

By his disposition in this life, each man hath to consider of his euerlasting weale or woe

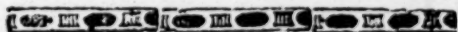
are here. If of weaknesse wee fall, wee may rise againe: and if wee haue not learned well to repent in one day, wee haue leaue of the Lords patience to learne it better another day: his name be prayſed therefore, who hath opened a doore of mercy to ſinners, and with long ſuffering waites for our repentance. But he who in the day of his tranſmigration ſteps the wrong ſtep, will neuer get leaue to amend it. Where the tree falls, it ſhall lie there; the wicked die in their ſins, and ſo ſtep downward to the deep pit and gulph, out of which there is no redemption. Let vs therfore be wel aduiſed before we leap: let vs faſten our feete in the borders of that *Canaan* in time; yvwhich ſhall bee done, if wee make our whole life a proceeding from *Election* to *Glorification*, and that through *Calling* and *Iuſtification*; which two, haue inſeparably following them the *Sanctification* and *Renouation* of the whole man.

The Lord make vs wiſe in time, that we may conſider our courſe, and think
of

of the end whereunto it leades vs, for there is but one of two. As *Moses* protested to the *Israelites*, so doe I vnto you, *I haue laide this day life and death before you* : the Lord giue you grace to make choise of the best.

But now to returne to the words of this descriptiō of the persons to whom this priuiledge appertaineth, wee haue these things. First, *the purpose of God* : Secondly, *his Calling, according to his purpose* : Thirdly, *the euident token according to Gods Calling*, which is, *the Loue of God*. The purpose of God concerning thy saluation, thou maist know by thy *Calling* : and if againe thou wilt try thy *Calling*, try it by *the loue of God*, which thou findest in thee. And of these three, I will now speake briefly.

CHAP.



CHAP. XI.

What comfort wee haue in this, that our saluation is grounded on the Lords vchangeable purpose.

According to his purpose. Heer, you see then how the Apostle draweth our Calling from the purpose of God: and so when hee will comfort vs with the certainty of our saluation, he leads vs out of our selues, vp to the Rocke that is higher then wee; hee teacheth vs to cast our anchor within the vaile, and to fasten our soules vpon that vchangeable purpose of God. It is most expedient for the children of God to mark this (because the manifold changes wee finde in our selues doe oftentimes interrupt the peace of our minds) that the Lord our God hath in such sort dispensed our saluation, that the ground thereof is laide in his owne immutable purpose; but the marks, tokens and pledges hee placeth in them,
after

after their *Calling*, for whom it was ordained. The tokens are changeable, as we our selues in whom they are be changeable; but the ground holds fast, being laide in the vnchangeable God, in whom can be no shadow of alteration: and this should comfort vs against our daily vicissitudes, changes, defects, and temporal desertion; our faith may faint, our spirituell life may languish, our hope hooouer, our hearts in praying fall downe, like the infeeble hands of *Moses*: yet let vs not despair, no change in vs can alter the Lords vnchangeable Purpose, he who hath begun the worke in vs, will also perfect it. *Because I am not changed* (saith the Lord) *therefore it is that yee, O Sonnes of Iacob, are not consumed.*

This Purpose of God is called otherwise *The vwill of God*, and *The good pleasure of his will*: and it doth learn vs to giue the Lord the praise which is due to him: namely, the praise of the whole worke of our saluation, should be ascribed to the good pleasure of his will

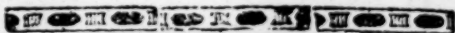
Mal. 3. 6

Our saluation is neither in part nor in the whole, ascribed to our merits.

will only, and not to our foreteene merits: that poyson of pride, which Satan powred in our first Parents, whereby hee prouoked them to aspire to be equall with God, doth yet appeare in their posterity; the corrupt heart of man euer ayming at this, either in part or in whole, to haue the praise of saluation ascribed to himselfe, and so would start vp in the roome of God, vsurping that glorie which belongeth to the Lord, and he will not giue to another: then the vvhich no Sacriledge more fearefull can be committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the Lord reserueth to himselfe. *My peace* (saith the Lord) *I giue vnto you, but my glory I vwill not giue to anothnr.* It is enough that the saluation of the Lord is thine: but as for the glory of saluation, let it remaine to the Lord: hee is for this, called *the Father of mercy*, because mercy is bred in his owne bosome: many causes without himselfe found hee mouing

moving and procuring him to execute Iustice : but a cause moving him to shew mercy, found hee neuer, save only *the good pleasure of his wil*. Therefore, saith the Apostle, *The Lord hath called vs with an holy calling, not according to our works, but according to his purpose & grace*. Surely, except the Lord had reserved mercy for vs, wee had bin like Sodom & Gomorrha: but it hath pleased him in his mercy, of the same lump of clay, to make vs Vessels of honor, wherof he hath made others Vessels of dishonor; & who is able sufficiently to think of so great a benefit? Therefore let the redeemed of the Lord, cry out with a louder voice then David, *O Lord what are we, that thou hast been so mindful of us? Not unto vs, O Lord, not unto vs, but unto thy name giue the glory: for thy louing kindnesse and for thy truths sake; for our saluation commeth of God that sitteth vpon the Throne, and of the Lamb: to thee therefore be praise and honor, and glory, for euer and euer.*

Psal. 8



CHAP. XII.

Two callings: outward and inward.

TO them that are called. The purpose of God, which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling*: for our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voice of God, bringing from the Heauens to our soules this comfortable message, *That we are the sonnes of God*. Now we must knowe that Gods *Calling* is twofold: one outward which is common also to the wicked, and of it speakes our Saujour, *Many are called, but few are chosen*: The other inward and effectually, proper only to the godly, whom the Lord is purposed to saue. And this will learne vs to consider of three sorts of men in the world, whereof some are not called at all; some called, but not chosen; some chosen, and therefore are called to bee sanctified, iustified, and

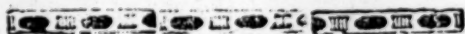
and glorified. He that will take a right view of all mankind, shall find them as it were standing in these three circles; they only being happie that are within the third. In the outmost Circle are all those on whom the Lord hath not vouchsafed so much as an outward calling; and here stands the greatest part of the world. In the middlemost circle, which is much narrower, are all those which are partakers of Gods outward calling by the word and Sacraments. And in the third circle, which is the smallest compasse in regard of the rest, stand those, who beside the outward calling of God by his word, are called also inwardly and effectually by his holy spirit. These are Christs little flocke, the few chosen, the communion of Saints, the Lords third part, so to speake with *Zachary*; the two parts shall be cut off and dye, but *the third will the Lord sine as silver and gold*: of them will the Lord say, *This is my people*, and they shall say, *The Lord is my God*. It is a great steppe indeed

Al the world stands in 3. Circles, and that none are happy, except they who are within the third.

Zach. 13. 9

deede, that wee are brought from the vttermoſt circle vnto the ſecond, but it is not ſufficient to ſaluation; yea, rather they who ſtand in the ſecond circle, hearing the voice of God call them to repentance, and yet harden their hearts, and will not follow the Lord, may looke for a more fearefull condemnation then they who are in the vtmoſt ranke of all. VVaightry are all thoſe warnings of our Sauour: Sodom and Gomorrha ſhall be in an eaſier eſtate in the day of iudgement then they to whom the Lord hath ſpoken by his word, but they would not receiue it; and that double ſtripes are for him that knowes his Maſters vvill and doth it not. Content not your ſelues therefore with this, that you are brought within the compaſſe of this viſible Church, and made partakers of an outward calling, that ye haue bene baptiſed in the name of Ieſus, and communicated at his holy Table; for, *Not euery one that ſaies, Lord, Lord, ſhall enter into his kingdom: except ye find alſo the Lords inward*

inward and effectuall Calling, that the arme of his grace hath drawne you within the compass of this third circle, and so brought you to be of his owne third part, and set you downe among the generation of them that seeke the face of God, and therfore forsake their sins, that they may find him.



CHAP. XIII.

Of the inward Calling.

THen wee see this excellent privilege is restrained to them vwho are called inwardlie, and therfore let vs yet a little consider it. This inward Calling is the Communicating of Christs sauing grace, whereby the minde is inlightened, the hart purified by faith, the affections sanctified, and the whole man reformed. For as the Lord by his Gospell offers to his children righteousnesse and life; so by his holy spirit hee giues them that iustifying Faith, and openeth their hearts to

P

receiue

2 Cor. 4.

Psalm. 41.

Eze. 11. 19

Esay 66

receiue that grace vvhich is preached and proclaimed to them in the Gospel. So then this worke of our calling, is altogether the Lords: It is his praise that hee calls things which are not, and makes them to be: the Lord, that commaunded light to shine out of darknesse, hath giuen to our mindes the light of the knowledge of his glory in the face of Christ Iesus: hee it is that creates in vs a new heart, and putteth a new spirit into our bowels, that wee may walke in his statutes. The Lord promised that hee would call many of the Gentiles to the spirituall Ierusalem, to suck out the milke of the breasts of her consolation, and be delighted with the brightnesse of his glory: *Shall I cause others to be fruitfull (saith the Lord) and remaine barren my selfe?* and this his gracious promise hath he most abundantly performed in our dayes; his Name be praised therefore.

This inward
calling is the
arm of God,

As this worke is onely the Lords,
so hee restraines it onely to them who
are his owne. The outward calling is
extended

extended to all; but the inward calling makes a particular separation of a few from the remnant: where it is wonderful to see the distinction which is made betwixt man and man, in all ranks and estates, by this effectuall calling of two Brethren; as *Iacob* and *Esau*; of two Prophets, as *Moses* and *Balaam*; of two Kings, as *Dauid* and *Saul*; of two Apostles, as *Peter* and *Iudas*; of two theeues, the one is taken, the other reiected: and thus the arme of the grace of God, goes through to euery corner of the earth, according to his pleasure, culling out by his word, from among the remnant of the world; those vvho belong to his Election.

choosing
out in the
world his
own elect.

This grace of God it enters into a Land, and not into euery Citie: it enters into a Citie, but not into euery Family: yea, it will enter into a Familie, and yet not come to euerie person of the Familie; of Husband and Wife, of Masters and Seruants, of Parents and Children; of Brethren and Sisters, oftentimes the one is taken, the other is

Whereof it
comes that
the Gospell
where it is
preached,
makes a
great difference
betwixt
man & man.

left. It came to Iericho, and chose out *Zacheus*: It came to Philippi, & weiled out *Lydia* and the Iaylor: It came to *Nero* his Court, and not to himselfe: It entred into the familie of *Narcissus*, and yet past by *Narcissus* himselfe; it is the worke of God, and maruailous in our eyes. The Gospell is preached to many, but the blessing brought by the Gospell, lights only vpon the children of grace: And heereof ariseth this daily distinction, which wee see betweene man and man; all heare alike, but all haue not faith, all are not edified alike: Some forsake their sinnes and follow the Lord; others forsaking the Lord, walke on in their sinnes. As the Lord gouerneth the raine, and maketh it fall vpon one Citie and not vpon another: so he dispenseth the deaw of his grace, that hee makes it drop down vpon one heart, and not vpon another. And of this I would wish that so manie of you as yet are strangers from Grace, should learne to knowe your miserable state: what a fearefull thing is this, that

that God hath converted so many in the Citie wherein thou dwellest ; yea perhaps many in the familie wherein thou remainest , and yet his grace neuer lighted vpon thee, but thou art left in thy old sinnes ? Consider it rightlie, I pray you. If the Lord should doe to you, as he did to Israel in the dayes of *Ahab* , causing it to raine for 3. yeeres and an halfe on all the lands about you, but not vpon your land ; vvould you not conceiue in it a sensible curse of GOD vpon you ? O Hypocrite, thou that canst discerne the face of the sky, and take vp the tokens of Gods anger in the creature, canst thou not discerne the state of thine owne soule, nor apprehend this for a sensible curse, that thirty or fortie yeeres the showers of sauing and renewing grace haue descended vpon the people round about thee, but neuer vpon thy selfe ? thou possessest thy old sins, and keepest still a hard, a barren, and a fruitlesse heart. VVhat shall I say to thee ? To cut thee off from all hope of mercie , and so

How the hart whereof grace descends not now in this time of grace, is accursed.

send thee to despair; I have not that in commission; the Lord hath his own time of calling, and can when hee will, of *Saul* a Persecutor, make *Paul* a Preacher. But one thing I can certifie thee of: So long as thou art in that state, mourne if thou wilt, thou hast much cause of mourning; for if this effectual calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reserved to wrath, and not ordained to mercie.



CHAP. XIII.

In the inward calling, the Lord begins at the illumination of the minde.

NOW that this *Calling*, flowing from *Election*, may be yet made sure to our consciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and so gather vp some tokens whereby wee may discerne it. As in the first creation, the

the Lord began at the light; so in the second creation he begins at the illumination of the mind: For, we can neither knowe the Lord to feare and loue him, neither yet our selues and our sinnes aright, till the Lord, who commanded light to shine out of darknesse, shine also in our hearts to give vs the light of the knowledge of the glory of God in the face of Iesus Christ: & this light of God discouers to vs so manie works of darknesse, wherewith in ignorance we defiled our Consciences, that wee begin to be ashamed of our selues in the sight of God; yea our very flesh trembleth for feare of his iudgements; and wee cry out with *Iob*, *Now mine eye hath seene the Lord, therefore I abhor my selfe.* And thus the Lord proceeds from the minde to the heart, working into it such a contrition and godly sorrow, as causeth repentance vnto saluation: vwhereby the heart that was senselesse before, beeing dead in sinne and trespasses, begins now to stir and moue, as *Iosias* heart melted at the reading of the

Iob 42.

He worketh notions of sorrow and contrition in the heart.

Acts 24.25

He worketh
a responce
and answer-
ing of the
heart to his
calling, & a
following of
the Lord.

the Lawe: and the hearts of thole penitent Iewes, which were pricked at the sharpe Sermon of *Peter*, then feeling our selues vnder death through sinne, wee begin to bethink vs of the waies of life, and to aske with the Iaylor, *What shall wee doe that wee may bee saued?* These motions, melings & prickings of the hart, wrought in the elect by the operation of Gods word, are the verie plucks of the hand of God, translating thee out of Nature into Grace: yet must wee not rest heere: for *Felix* may tremble while *Paul* is preaching, and many for a while may receiue this word with ioy, and yet afterwards fall away in the time of temptation. Wee must therefore consider, if there be in the heart a responce and answering vnto the Lord so oft as he calleth; doe wee present our selues before him, readie to follow him, saying with *Abraham*, *Heere I am Lord*, and with *Samuel* (after he knew the Lords voice) *Speake on Lord, thy seruant heareth thee?* This answering and following of the Lord,

are

are vndoubted tokens of effectuall
Calling. So oft as the Lord calleth, the
 Christian answereth: When thou saidst
Seeke ye my face, my heart answered, *O*
Lord I will seeke thy face. If the Lord
 commaund, the Christian answereth,
O Lord quicken mee according to thy lo-
uing kindnesse, that I may apply my heart
to keepe thy Statutes alwaies to the end.
 If the Lord promise mercie, the Chri-
 stian answers; *Stablish O Lord thy pro-*
mise to thy seruant, and let it bee to mee
according to thy vvord, for I belieue in
thee, but Lord helpe my vnbeli:fe. And
 thus in the heart of one effectually cal-
 led, there is a continuall responce
 to the voice of God, a wayting on the
 Lord, a vvalking with him, and a fol-
 lowing of him where-euer hee goe. If
 the Lord hath called thee, sure it is
 thou wilt follow him, and no power of
 the Diuell, of the world, or of the flesh
 shall hold thee back from him. When
Eliab touched *Elisha* with his cloake,
 hee left his Oxen, and came after him.
 When *Iesus* called on *Andrew* and *Pe-*

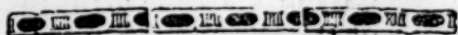
Psal. 27

Psal. 119. 18

Psal. 119. 39

ter, they left their nets, their ship and their Father, and followed him: when hee called on *Mathew*, hee left all his gainfull trade of the receipt of custome and followed him: vwhen he called on *Mary Magdalene*, shee forsooke her sinfull life, and followed him. Here is the finest Touchstone to trie an inward calling. If the Lord hath called thee, thou wilt follow him; but if yet thou be wandring after vanitie, vwalking in the course of thy sinne, turning thy back & not thy face vnto the Lord, deceiue not thy selfe; partaker of his heauenly calling (wherein stands the onely comfort of a Christian) hast thou neuer beene.

CHAP.



CHAP. XV.

The loue of God a sure token of an inward calling : and of the commendation of loue.

THat *Loue of God*. And last of all, to returne to the words againe, the whole effects of our *inward Calling* the Apostle compriseth vnder one, to wit, *the Loue of God*, and that most properly ; for *Loue* compriseth all the rest vnder it. *Loue* is the Cognisance of Christs Disciples (sayes our Sauour.) *It is the band of perfection* (saith the Apostle) *and accomplishment of the Law*. *Loue* speakes with the tongue of euerie vertue. *Pittie* bids thee helpe the indigent ; *Iustice* bids thee giue euery man his owne ; *Mercy* bids forgiue ; *Patience* bids suffer : but the voice of *Christian Loue* commands all these. *Holie Loue* is the eldest daughter of a iustifying Faith ; that is, the first affection that Faith procreateth and sanctifieth

and

and whereby shee workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the whole nature of man : all the rest of the affections giue place vnto it, which wee may see euen in the man naturall and vnregenerate. Where *Loue* is kindled, Feare is banished, Couetousnelle coucheth, Ambition is silent. A Coward inflamed with *Loue*, becomes valiant; and a couetous man is oft-times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtaining that which hee loues, cares not to prostrate his honour to the dust. If carnall *Loue* bee so forcible, what shall wee say of the spirituall *Loue*? How much more doth it drawe the whole powers of soule and bodie after the Lord? neither is it possible to doe otherwise, for euery thing returnes to his owne originall. As the waters goe downe to the deepe, from vvhence they came; and fire tends vpward to his owne place and Region: euen so,
holy

holy *Loue*, being a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continuallie inflame them towards the Lord, from whom it came, and suffers vs neuer to rest while wee enioy him : then wee begin to liue, when we begin to *Loue*. As no creature can liue out of his owne Element ; so the soule is but dead in sin, which is destitute of the *Loue* of God. No feare to offend him, no care to please him, no obedience to his Commandements can be giuen to the hart that loues him not. It were tedious to speake of all the properties of *Loue* : wee make choice of a few as chiefe trials of our *Loue*.

CHAP.



CHAP. XVI.

The first triall of Loue.

THe first propertie of *Loue*, is a burning desire to obtainethat which is beloued. As a woman that loueth her Husband vnfaignedly, cannot be content with any loue-token shee receiue from him in his absence, but longeth more and more till shee receiue him selfe: So the soule which is wounded with the *Loue* of Iesus her immortall husband, hath a continuall desire to be with him. I grant euery token sent from him brings comfort, but no contentment till shee enioyes him: whereof comes these and such like complaints. *As the Hart brayes for the riuers of water, so panteth my soule after thee, O my God: O when shall I come and appeare before the presence of my God? my soule desireth after the Lord, as the thirstie land, for I would be dissolved and be with the Lord: therefore come, euen*

Psal. 42. 1.

Psal. 143.

Phil. 1.

Rene. 22.

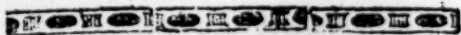
So come Lord Iesus. But alas, heere are we taken in our sins: Thou sayest thou louest him, but how is it then thou lonigest not to see him, neither desirest to be with him? yea a small appearance of the day of death, wherein wee should goe to him; or mention of the day of iudgement, wherein he shall come to vs doth terrifie and affright thee. Thou that contentest thee with the gifts of GOD, and thinkest not long for himselfe, thou art but like an adulterous woman, who, if shee possess the goods of her husband, regards not, albeit she neuer see himselfe. The Iewes are blamed, because they called on the Lord, rather for oyle and wine, then for himself. The Gentiles are cōuined for worshipping the creature, rather then the Creator: but more iustly shall the bastard Christian bee condemned for louing the gifts of GOD, more then the giuer. Let vs therefore beware of this fearefull ingratitude. We may indeed reioyce in all the gifts the Lord hath giuen vs, and they should thank-fully

fully be receiued : but alwaies with a protestation, that nothing giuen vnto mee heere, be allowed vnto me for my portion and inheritance; and that no contentment euer come to our hearts, till wee obtaine the full fruition of our louing husband *Christ Iesus*.

If the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*, how much more should the loue of God compell vs to say to our Lord, *It is not thy gift, but thy selfe, O Lord, I long for: thou art the portion of my soule*: If thou wouldest giue mee all the workes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue mee thy selfe: therefore, *O thou whom my soule loueth, shewe mee vwhere thou feedest, where thou liest at noone, for why should I bee as shee that turnes aside to the flocks of thy companions?* Blessed is he that hungreth and thirsteth for thy righteoulnesse, for hee shall beholde the face of his God, and bee filled with his Image; for, *In his presence is the fulnesse*.

Cant. 2. 6.

fulneſſ of ioy, and at his right hand there are pleasures for evermore.



CHAP. XVII.

Second tryall of Loue.

THe second tryall of holy *Loue*, is Obedience, and a care to serue and honour the Lord in all estates and callings. Preachers must be tryed by this rule: *Peter, louest thou mee? Feed my flocke.* Gouvernours and Councillors in your callings, must be tryed by this: Can yee say with the godly gouernour *Dauid*, *I Loue the Lord?* then will yee also say with him, *What shall I render to the Lord for all his benefits.* How shall I shew to the Lord my loue? and what shall I doe in my time, for the aduancement of his glory? If you loue the Lord, then be nursing Fathers to his Church; be faithfull aduancers of his kingdome; wise prouisers to remove the stumbling blocks that hinder the course of his Gospell. If yee

Q

loue

Psal. 119

loue the Lord, stand vp with *Dauid*
 and say, *Doe I not hate them O Lord,*
that hate thee? and doe I not earnestlie
contend with them that rise vp against
thee? Surely, I hate them with unfained
hatred, as if they were my utter enemies.
 If yee honour the Lord as *Dauid* did,
 The Lord shall blesse you as he did *Da-*
uid. Dauid sware vnto the Lord, that
he would not rest till he found out a place
for the Lord, euen an habitation for the
mighty God of Iacob. And the Lord
 sweares againe to *Dauid*, that of the
 fruite of his body hee would set vpon his
 Throne to raigne after him. But if other-
 wise there be nothing in you, but a
 care to stablish your selues and your
 houses, with the neglect of the glory of
 God; then remember, the curse of *Sheb-*
na, and not the blessing of *Eliachim*
 shall be vpon you: you shall not be
 fastned as a naile in a sure place, but shall
 bee rowled and turned away like a ball:
 The Lord shall drive thee from thy
 station, and out of thy dwelling place
 shall hee destroy thee; for the wicked
 shall

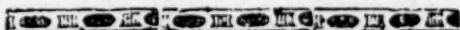
Esay 22

Psal. 140

shall not haue their desire; his thoughts shall not bee performed, neither shall he be established on the earth, but euill shall hunt him to destruction: the Lord shall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the land of the liuing. And generally all of you in your callings, remember, the value of your Christian loue must be tryed by the same touchstone; not by your words, but by your deeds. *If any loue mee (saith Christ) let him keepe my commandments.* But here also the hypocrisie of this age is cleerely discouered: In word, they pretend the loue of God, but indeede, they grieue him vvith their transgressions. As the Iewes, they called him king, and bowed their knees before him, but spat in his face, and buffeted him: So the bastard Christians of this age. call Christ their Lord, and bow their knee before him, yet they crucifie him, and trample his blood of the Couenant vnder their feet: they kisse him and betray him with *Iudas*. It is but a Scepter of reede

Psal. 52. 4

they yeeld and grant to him, for they giue him no cōmandement ouer their affections: wherefore great is the controuerſie which the Lord hath this day with the men of this generation.



CHAP. XVIII.

The last tryall of Loue.

THe last triall of *Loue*, whereof I will ſpeak at this time (leauing many other) is Bountifulneſſe. *Loue* (ſaith the Apoſtie) *is bountifull*. Experience prooues this: euery Louer is aboutifull beſtower on them whom he loues. Yee loue your backes, and ſpare not to cloath them, yea with exceſſiue apparell: ye loue your bellies, and therefore are bountifull daily to them in feeding them: yee loue your children, and therefore let them want nothing that is needfull for them: yea, yee loue your beaſts, and yee beſtow largely on them; onely you ſay, you loue the Lord: but wherein are you bountifull

titull towards him? It is true, that *in nothing can a man be profitable to the Almighty*, saith *Iob*. But are there no works which should so shine before men, that by them our heavenly Father may bee glorified? Though workes can be no merits, yet are they your witnessess of your Loue toward the Lord. Though your goodnesse extend to the Lord, yet where is your delight that should bee in his Saints, and excellent-ones vpon earth? Where is your compassion and loue toward the brethren? Are not the men of this age like the Fig-tree, that had faire leaues, but not so much as one Figge to giue Iesus in his hunger; hauing *the shew of Godlynesse*, but haue denied the power thereof: rendring wordes enow, but not any fruits at all to adorne the glorious Gospel of our Lord Iesus. And so (if wee might proceed) euery triall of Loue should discover the hypocrisie and bastard Christianitie of the most part of professors in this age. But being forced at this time to conclude, I turne

2. Tim. 3.5

mee towards you (whom I knowe haue set your hearts to seeke the Lord) that I may leaue my last blessing behinde me vnto you, being no more purposed to speake to you from this place: to you, and to euery one of you who can say with *Peter*, in a sincere Conscience, *Lord thou knowest I loue thee*, to you heere, in the name of God, I ratifie this priuiledge; *All things shall worke together for the best vnto you*. Faint not therefore I beseech you in the courle of Godlinesse, but *be strong in the grace of our Lord Iesus Christ: stand fast in the power of his might*, praying to the Lord continually, that he would stablish that which hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you further, & to giue you inheritance among them that are sanctified in Christ Iesus: to whom, with the Father, and the holy Spirit, be all honor, praise and glory, for euer, *Amen*.

FINIS.

A PREPARATIVE

for the New Pasſcouer.

Very profitable to be perused and
read of all those who are called
to the holy Table of our
L O R D.

Writte by that worthy man M^r. WILLIAM
COVPER, Minister of Gods word.

The sixth Impression.

*Corrected and amended : with some Prayers to bee r-
sed in private families hereunto added.*

Proverbs Chap. 9. Verse. 5.

Come eate of my meate, and drinke of the wine
that I haue drawn.

8 My fruit is better then gold, euen then fine
gold, and my reuenewes better then fine siluer.



AT LONDON,
Printed by H. L. for *Iohn Budge*, and are
to be sold at his shop neere the great
South doore of Pauls, 1615.



To the Right worshipfull, Sir
*Dauid Murray, speciall Gentleman of
 the Prince his Bed-chamber, mul-
 tiplication of mercy, grace,
 and peace.*

Right Worshipfull, albeit no di-
 stance of place can disioynt them
 in affection wh^o God hath con-
 ioined by the hand of one Spirit: yet is
 it no small stop of that Christian confe-
 rre, wherby either of them might hap-
 pily edifie, & be edified of others. I haue
 therfore taken me to the next remedy:
 since I cānot reach toward you with my
 tongue, I haue indenuured by writing
 to bestow vpon you som Spirituall g^{ift}, Rom. 1
 according to my line or measure, for
 recompence of that Comfort, which I
 haue reaped of that grace of God which
 is in you.

I know these colder parts of the Ile,
 wherin we sojourn, do not vsually ren-
 der

der (iuc.) ripe fruits as those on which the Sun beates more hotely: yet are they also profitable in their kinde for nourishment; specially of such, who from their youth haue bin accustomed to feed vpon them. Neither hath the Lord our God debarred vs from Communion of that vvhich is the greatest glory of the Ile: the Sun of righteousness hath shined vpon vs also. The Lord hath made our darknesse to be light, and ledde vs, who were blinde, a way we knewe not. The Lord hath set his standard amongst vs. He hath not only said to the South, Keep not backe, but hee hath also commanded the North to giue, & to bring vnto him his Sons from farre, and his Daughters from the ends of the Earth. As the going forth of the Sun, is from the one end of heauen to the other, rising in the East, and running on like a mighty man, his race toward the West; so hath the Law gone forth of Sion, and
the

Esa. 42. 16

Esa. 49. 22

Esa. 43. 6

Psal. 19. 6

*the Word of the Lord from Ierusalem:
the light of the Gospell through many
Nations hath come from them of the
East toward vs in the West, where now
it stands more marueilously, then the
Sunne stood in Gibeon in the dayes of
Ioshua, till the fulnesse of the Gentiles
in these parts, the remnans of Iaphets
house bee brought into the Tents of
Sem. How long it will so continue the
Lord knoweth.*

Esay 2. 3

Iosh. 10. 1

Rom. 11. 25

Gen. 9. 27

*Now the shadowes of the euening are
stretched ouer them of the East: the
Sun is gone down ouer their Prophets.
Darknes is vnto them in stead of Diui-
nation. If our vnthankfulnes prouoke
the Lord to withdraw it frō vs, woe in
like manner shall be to this Land, when
God departs from it. There was neuer
people before vs had any more but their
day of Grace, some longer, some shor-
ter: but as they had a Morning, so
hath an Euening also ouertaken them.*

M. ch. 3. 6

Hos. 9. 12

While

Iohn 12. 35

Luke 19. 42

Psal. 2

Luke 15. 8

Psal. 16. 6

While thertore wee haue the light,
 let vs walk in the light : Blessed shal
 we be, if wee knowe those things
 which belong to our peace : *for in
 our daies, that promise which the Lord
 made two thousand and six hundred
 yeers agoe, is abundantly performed;*
 that he would giue the ends of the
 earth to his Sonne for a possession:
*Happy are they amongst vs, who shall
 be found of that number, sought out by
 the candle of the Gospel, as peeces of lost
 Mony; & like wandring Sheep taken
 out of the mouth of the Lion, and giuen
 in a gift to Christ, that hee may saue
 them : these are the Redeemed of the
 Lord, let them praise the Lord; and
 among them come yee in also, and giue
 glory to God : take in your heart and
 mouth with Dauid, that Song of
 thanksgiuing : The Lots are fallen
 vnto me in pleasant places : and I
 haue a faire Heritage.*

It

It is written of Theodolius, that he thanked God more, for that he was a Christian, then for that he was an Emperour; because the glory he had by the one, would vanish; but the benefits he enjoyed by the other, hee knew were to continue for ever: & though it may be most iustly great matter of your ioy, that by the fatherly care of our Gracious Soueraigne, yee haue been plac'd a Domestique Attendant on his Maiesties most Princely Son, euen from his very Cradle (wherin hitherto you haue been praised for Fidelity, & I hope shal be so to the end) yet let this be your greatest Glory, that the Lord hath made you partaker of that blessing which cometh by the Gospel; & giuen you the earnest of that inheritance prepared for them, who are sanctified by Faith in Christ Iesus. For increase whereof in you, as I daily send up my weak Prayers vnto the Lord, so shal I be abundantly contented

Act. 20. 3.

Gen. 43. 11.

tented to knowe that these smal fruits of my husbandry, which haue growne this last Summer in the pleasant valley of Perth, not far from your native soyle, may be any way profitable to confirm and establissh that which God hath wrought in you. Let them therefore (right worshipfull) come toward you, as those fruits which Iacob sent to Ioseph from Canaan Southward, to more plentifull Aegypt; though not as supplements of your need, yet as Testimonies of that loue which I beare toward you in the Lord: to whose mercy I commend you for euer in Christ Iesus.

Your W. in the Lord Iesus,

Mr. William Cowper, Minister of Christ his
Euangel at Perth.



A
PREPARATIVE
 for the New Pasſeouer.

CHAP. I.

*Of the ſeruent deſire Chriſtians haue to
 bee vnitied with Chriſt. How inexcusa-
 ble they are vwho neglect this holy Sa-
 crament. The great danger in comming
 vnprepared. The parts of the precept:
 Firſt, that we try: Secondly, that wee
 eate: the laſt handled firſt.*



AS the Soule of a Chriſti-
 an longeth for nothing
 more then to be fully vni-
 ted with the Lord Ieſus; ſo
 doth he greatly account of euery mean
 wherby this vnion is aduanced. The A-
 poſtle *S. Paul* was ſo inflamed with the
 loue

2 Cor. 5. 4

Phil. 1. 23

loue of Christ, that in cōparison of him, hee esteemed all other things to be but doing, and every thing an aduantage that might serue to conioyne him with Christ: for albeit the nature of man abhorreth nothing more then death (yea euen the soule of the godly desires not to lay aside the body, if it might stand with the Lords dispensation; which the Apostle is not ashamed to protest of himselfe: *We would not* (saith hee) *be vnclathed, but would be clothed vpon, that mortalitie might be swallowed vp of life.*) Yet did the loue of Christ so far ouercome him, that hee was content through the valley of death to follow his Lord; yea, most desirous to be dissolued by death, in so much as hee knew it to be a meane to conioyne him neerer vnto Christ.

And herein hee stands vptowitnesse vnto vs, that vnlesse wee haue a most feruent desire to participate of this holy Sacrament, which the Lord hath instituted to seale vp and increase our spirituall Communion with him; wee are

are manifestly conuincd to be such, as in whom there is no loue of the Lord Iesus: If wee will not goe with him to eate and drinke in his parlour at Ierusalem, it is not likelie that we will follow him out of the Cittie, bearing his reproach, to be crucified with him on mount Caluarie. The Apostle is desirous to goe through death that hee might come to Christ: and it was the notable word of that ancient *Ignatius*, the Scholler of Christs best beloued Disciple Saint *Iohn*. *Nihil visibillum moror, nihil inuisibillum, modo Christum acquiram*. I stand (saith hee) vpon nothing visible, nor inuisible, I care not what torments come vpon me, so that I enioy Christ Iesus: and will not wee then (casting away all impediments) come ioyfullie forward to this holie Table, wherein our blessed Sauour communicateth himselfe vnto vs, and whereunto, this day, so louingly he inuities vs? Now hee stands at the doore and he knocks, offering to come in and *suppe vvith them who will open vnto him.*

R

Now

They will not suffer with him on mount Caluarie, who refuse to banquet vvith him in his parlour.

*Euseb. lib. 3.
Cap. 36.*

Reue. 3. 20.

*Mat. 26. 16.**Cant. 5. 1.**Reue. 19. 7**Math. 11. 28**Iohn 5. 8.**Iohn 9. 7.*

Now the Master shall say to his Disciples: *Take yee and eate, this is my bodie.* Now sayes the Bridegroom to his friends, *Eate, O my friends, and make you merry my welbeloued.* Now dooth the Angel intimate that proclamation, which hereafter will be resounded with greater ioy from heauen: *Let vs be glad and reioyce, for the marriage of the Lamb is come.* And now the Sauour calls vp on sinners with out-stretched armes: *Come to me all yee who are wearie and laden, and I will refresh you.*

Those diseased creatures who lay at the poole of Bethesda, waited diligently on the occasion, when they should step downe into the water: for he that first stepped in, after the Angell had troubled the water, was made whole, whatsoeuer his disease was. Praysed be God, though we haue not now those waters of Siloam, wherein with that blinde man, wee may cure our bodily diseases; wee haue the waters of that Shiloh, of the which whosoever drinks shall not thirst any more: these are the

the waters of life, that are able to cure all our spirituall infirmities, the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselves readie to come vnto him. Let vs not therefore neglect so faire an occasion of grace: but let vs vp & arise, let the Bride make her selfe ready, and goe forth to meete the Bride-groome. Let vs begin in this wildernes to eate the fruits of our promised Canaan, which is aboue; let vs open to the king of glory that knocks; let vs go to our Sauour that cries com, and ioyfully communicate with our Lord, who commands, *Take and eate, this is my body.* For heere is given the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: for heere hee giueth it, as it were with both his hands, that is, not onely by his word, but also by his Sacrament; onely take heed to this warning, *Let a man try himselfe, and so let him eate.*

There is danger in hearing of the

R 2

word,

Gene. 49. 10

Ioh. 1. 14

At Siloam
poole, only
he was hea-
led who
first stepped
downe, not
so at Shi-
lohs Table.

Luke 8. 18

word, and therefore our Saujour forewarnes vs : *Take heede how you heare.* There is danger also in cōmunicating: in the preceding Verse, the Apostle forewarneth vs of it; *He that eats of this bread, and drinks of this cup of the Lord unworthilie, is guiltie of the bodie and blood of the Lord.* In the subsequent verse, he forewarnes vs also of the danger. *He that eats and drinkes unworthily, eaterh and drinketh his owne damnation.* And in this interiected verse, vvhich now by the grace of God wee haue to handle, hee sheweth vs the way how to eschew them both: and therefore let vs hearken the more attentiuely vnto it.

This precept hath two parts: in the first, we are commaunded to try before vvee eate; in the second, wee are commaunded to eate after triall. Before we communicate, hee requires triall; and after tryall hee commands to communicate: and so hee encounters with two sorts of men, whereof the one eates of this bread and tries not, and these faile against the first: the other trie them-
selves.

selues, but eate not of this bread, and these faile against the second; both of them are heere corrected by the Apostles precept. In handling whereof, we begin first at the last part, that such as are resolved to bide away, if it please God, may be made willing to come: & then by Gods grace, we shall returne to the first, that such as are willing to com, may bee instructed how they should communicate.

And so let him eate. It is not then as yee may perceiue, left free vnto men to communicate or abstaine from the Communion as they please; but we are bound by a commaundement to eate and drinke at this Table. *Doe this* (said our Sauour) *in remembrance of mee.* Our first father *Adam* failed, in eating of that tree of knowledge of good and euill, whereof God forbad him to eate; but many of his sonnes faile, in refusing to eate of that tree of life, vwhereof God commaunds them to eate. In their words they condemne the fact of their Fathers, because they vvere *Sicut*

Wee are bound by Gods commaund to eat at this Table.

Bernard.

omnium parentes, ita omniū peremptores, & prius peremptores quam parentes: perishers of their posteritie, ere ever they were parents; and in their deede they are daily imitators of their folly. It was a punishment vnto Adam to be debarred from the tree of life: and it is but a pastime to many of his foolish posteritie to debarre themselves from it.

The apostate man will eate where God forbids him, & will not eate where God commands him.

Mat. 24. 12

Because the seducer is beleued & not the Saviour.

Thus stands the corrupt nature of man still in contrarie tearmes with the Lord, *And the children doe fulfill the measure of their fathers iniquitie: where God forbids man to eate, there will hee eate, and where the Lord commands him to eate, there will he not eate. The Serpent spake from the earth; Albeit yee eate of that tree (which God hath forbidden) yee shall not die, and man hearkened vnto it. The Lord Iesus speakes from heauen, Come and eate of the tree of life, and yee shall live; but man will not heare him. O silly and fearefull rebellion; the Seducer is beleued, and the Saviour is not beleued. This day wisdom hath prepared his*

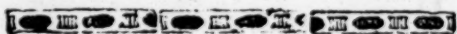
his Table, hee calls vpon you all. Come
 and eate of my meate, and drinke of the
 wine that I haue drawne: hee that find-
 eth me, findeth life, and shall obtaine the
 fauour of the Lord; but hee that sinneth
 against mee, hurteth his owne soule; and
 all that hate mee, loue death. Thus are
 wee louingly called, and fairely fore-
 warned; and all those are made inexcusa-
 ble that will none of his counsel: they
 will not eate of this bread, but shall eate
 of a worse. For they shall eate of the
 fruit of their owne way, and be filled with
 their owne deuises, their paths shall tend
 vnto death, because they refuse to
 lay hold on the tree of
 life.

Prou. 9. 5

Pro. 8. 34

Prou. I. 30
31.

CHAP.



CHAP. II.

Ignorance the mother of all Recusancie to communicate. The Reasons of diuerse refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Mariage of the Lambe, vwho refuse the smallest token of his loue.

Ioh. 4. 10.

WHat-euer be the pretended excuse of these Recusants, ignorance is the mother of their sin, & therefore may I say that vnto them; vvhich the Lord Iesus said vnto that Samaritan woman: *If thou knewest the gift of God, and vvhoe it is that sayes to thee giue mee drinke, thou vvouldest haue asked of him, and hee would haue giuen thee the vvater of life.* This sweet gradation of our Sauours words, *If thou knewest, thou vvouldest aske, if thou askedst, I would giue,* cuidently pointeth out the sin of these men to bee (as I haue said) the daughter of ignorance; vvhereas our
of

of doubt, if they knew the gift that is giuen them heere by God, they would anſwere with thoſe Iewes, *Lord euermore giue vs this bread:* and with that Samaritane vvoman when ſhee vvas better informed, *Lord euermore giue me of that vvater to drinke, that I thirſt no more.*

Ioh. 6. 34

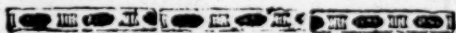
Ioh. 4. 15

But that wee may deale particularly with ſuch as reſuſe, wee are to knowe, that albeit this their rebellion proceeds of ignorance, yet they who reſuſe, are of ſundry ranks: ſome know not the vtility and excellencie of this Sacrament; theſe think they may be Chriſtians good enough, although no Communicants: they looke to this Table with naturall eyes, they iudge of it by things which they ſee, and ſo deſpiſe it, becauſe after their reckoning, they haue better replenished tables at home. Theſe are like *Naaman* the Syrian, who came to *Eliſha* to be cured of his leproſie; hee was commaunded to goe and waſh himſelfe ſeauen times in Iordan, which at the firſt hee diſdained

Some reſuſe to communicate, becauſe they knowe not the excellencie of this Sacrament.

Theſe are fooliſh like *Naaman* the Syrian.
2 Kings 5. 10. 12.

to



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Ioh. 6. 34

Ioh. 4. 15

But that wee may deale particularly with such as refuse, wee are to knowe, that albeit this their rebellion proceedes of ignorance, yet they who refuse, are of sundry ranks: some know not the vtility and excellencie of this Sacrament; these think they may be Christians good enough, although no Communicants: they looke to this Table with naturall eyes, they iudge of it by things which they see, and so despise it, because after their reckoning, they haue better replenished tables at home. These are like *Naaman* the Syrian, who came to *Elisha* to be cured of his leprosie; hee was commaunded to goe and wash himselfe seauen times in Iordan, which at the first hee disdained to

Some refuse to communicate, because they knowe not the excellencie of this Sacrament.

These are foolish like *Naaman* the Syrian.
2 Kings 5. 10, 12.

to

I Cor. I. 21

to doe: are not (said hee) Abanah and Pharpar riuers of Damascus betterthē all the waters of Israel? hee contemned the meanes commaunded by the Prophet, he went away in displeasure, and his leprosie went with him; but afterward, vwhen hee reuerentlie vsed the meanes prescribed vnto him, hee was made cleane of his leprosie. Wherein wee are taught, not to despise the ordinance of God, although it seem neuer so base vnto naturall iudgement: It pleased G O D by the foolishnes of preaching, to saue them who belecue: and hee hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

Let a man therefore be content to take saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it. No worldling will refuse treasure of golde, although it were giuen him in a Boxe of Wood; nor precious pearles presented to him in a purse of leather: and wee see that noble Personages disdain not
to

to take infeofmēts of stately buildings
and faire inheritances, by accepration
of a contemptible little peece of earth
and stone: and shall a Christian refuse
so excellent a gift, because it is given by
so small a meane? far be it from vs, that
wee should examine the ordinance of
GOD, but rather that wee prepare our
selues in faith and feare, to obey it: let
vs not looke to the meanes, but to the
blessing by Gods promise annexed to
the meanes; to the gift more then to
the manner of giuing. In this banquet
wee must learne to exercise our faith,
not to satisfie our senses; it is no ban-
quet for our bodie: if so the Lord had
intended it, he could haue furnished his
Table with the delicatest things, and
made thee a banquet farre exceeding
that vvhich *Ahasuerus* made to the
Princes and Gouvernors of his Prouin-
ces: *For all the Fowles of the ayre, and
beasts that feede on mountaines & fieldes
are his.* He may command as his owne
all the creatures of his three store-hou-
ses, the Ayre, the Earth, and the Sea,
but

Ester. 1. 3

Psal. 50. 10

The lesse we
see in this
Table, the
more we are
bound to
believe.

but heere, the lesse we see, the more wee are bound to believe. Say with vnbelieuing *Naaman*, vvhath better is this Bread and Wine then other bread and wine? such blasphemies sometime haue fallen out of the mouthes of ignorants, whose darknesse wee shall (God willing) discover by the light of Gods vvord heereafter: for the present, my conclusion to the Recusant is, that if as thou pretendest, thou bee a louer of Christ, then wilt thou esteeme euerie new token of his loue, a new benefit vnto thee; and what euer he puts in thine hand as a pledge of himselfe, in that respect it shall bee deerer vnto thee then all the world beside.

Others againe there are, who knowe both the vtilitie and excellency of this holy Sacrament, and yet refuse to communicate, (but as they thinke) with a reason, pretending that it is not contempt, but reuerence of the Sacrament, which makes them to abstaine. To whom I answere, that there is no excuse in the world can warrant a man to
bide

bide backe from Christ Iesus, when he calls vpon him: for what art thou able to alleage? want of preparation? the fault is thine owne: for since the marriage of the Lambe is come, and thou art warned thereunto, why doost thou not make thy selfe ready, and remooue the impediments? And yet if thou alleagest that common excuse of the ignorant multitude, that thou art at variance with thy neighbour by reason of some iniuries done to thee, not as yet repayed by him, nor to be borne with all, and digested by thee; what dost thou, but by a singular subtiltie of Satan, excuse one sinne by another? as if one would teach thee to wash away the spottes of thy face with puddle water, were not that in stead of cleansing, to make thy selfe more vncleane? and thou, whilest thou wilt iustifie thy contempt of God his calling, by alleaging thy vn sanctified affection, & heart that cannot forgiue, doost no other thing, but make thy selfe guiltie of a double rebellion, as one that will not discharge thy

1
If it be want
of prepara-
tion, the
fault is their
owne.

2
If it be vari-
ance with
their neigh-
bour, they
excuse one
sinne by an-
other.

thy Christian dutie neither to God nor man.

Mat. 22. 4.

Consider, I pray thee, the excuses pretended by those who were bidden to the marriage of the great King, and compare them with thine: one of them said, *I haue bought a Farme, and will goe see it*: Another said, *I haue bought fine yoke of Oxen, and must goe proue them*: And the third said, *I haue married a Wife and may not come*. The worst of their excuses is better then thine, and yet were they all compelled: the vse of husbandry and marchandise, and the dutie that a man oweth vnto his wife, are sometime lawfull, albeit not to be preferred before that duty wee owe vnto Iesus Christ: but that thou shouldst lue at variance with thy neighbour, & carry within thee a heart that cannot forgieue, is neuer lawfull. If that which sometime is lawfull, cannot excuse thy delaying to come vnto Christ when he calls vpon thee, what mockery of God is it to alleage that which neuer is lawfull?

They who excuse their recusancie because of variance are further conuined.

And

And heere also beside the offence done against thy God, consider what preiudice thou dost vnto thy self. What folly is this, that because thy neighbor hath sinned against thee, thou wilt also sinne against thine owne soule? I suppose (as thou hast said) he hath wounded thee, and hurt thee in thy bodie, goods, or name: is that a reason why thou shouldest contemn the calling of Christ, who offers to cure thy wounds, & heale all the infirmities of thy soule? yea, to pacifie all those passions, and perturbations of minde, wherewith thy impatience disquiets thee? he forewarned his owne, that in the world, they should finde trouble, but in him they should haue peace: If thou finde (as he forespake) trouble in the world, why wilt thou not goe and seeke that peace in him, which hee hath promised? As to thy right, I require not thou shouldest lose it: neither yet forbid I, that by ordinarie meanes thou shouldest seeke a redresse of those wrongs which against order are done vnto thee: for
the

Ioh. 16. 33.

Psal. 7. 26.

Exod. 10. 13

Mat. 6. 15

the law is the stay of confusion, and the Sinew of the common-wealth; without which no fellowship can be entertained amongst men: and God hath appointed the Magistrate, that vnto good men hee should be *like the raine to fieldes new mowen*, vnder whom they may flourish; but should bee to the vicked like that *Westerlic vvind*, which draue those Locusts into the red Sea, that troubled the Land: but as for grudge, rancour, hatred, malice, and such like, what haue they to do in the heart of the childe of God, since wee are commanded to forgive one another, euen as GOD for Christs sake forgauē vs? & plainly foretold, that if *wee doe not forgive men their trespasses, no more will our Father forgive vs our trespasses*. A fearefull recompence, that wee should possesse our owne sinnes, because wee will not forgive the sinnes of others. Certainly, thou that doost so, giuest out a hard sentence against thy selfe; for in stead of mercy thou criest for iudgement, as oft as thou prayest, *forgiue mee my sins*,

as I forgive them that haue sinned against mee : for that is, Lord forgive me not at all.

It was a horrible sinne of the Iewes that they preferred *Barrabas* a wicked malefactor, before the Lord ; but I pray thee consider, how neer thy sin draws to theirs, if thou iudget rightly of it : when thou refusest to come to this holy Table, vnlesse thou hast amends of such wrōgs as are done vnto thee, thou failest in effect, rather then to renounce my will, I will renounce my part of Christ, and Communion with him ; for heere is the very question : Whether wilt thou forsake thy Communion with Christ, or thine owne corrupted will ? Say not now to me, these are hard speeches, God forbid that euery one vwho is no partaker of this sacrament, should in so doing forfeit his part of communion with Christ. I grant indeed they are hard speeches, but true speeches, and no harder then thy sin deserueth : for I pray thee, to what end did our Sauiour institute this Sacrament ? was it

They who doe so, prefer *Barrabas* before Christ.

Renouncing their communion with Christ, before they renounce their owne wicked will

Gene. 24. 53

2 Cor. 5. 20

not that in it hee might communicate himselfe to thee? how canst thou then excuse thy selfe, & say thou hast not reiected him, seeing thou reiectest the meanes whereby hee is giuen to thee? When *Eliezer* the seruant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did shee testify her consent? surely not onely by word, but by acceptation of those iewels of siluer & gold, which he gaue her as loue tokens in the name of *Isaac*. Now we are sent forth to you as the Ambassadors of the liuing God, to win you in marriage vnto his son, & to prepare you that yee may be presented a chaste Spouse vnto him: and wee are commaunded to minister vnto you this holy Sacrament as a pledge of his loue towards you: if yee agree to the marriage and be content to forsake your fathers house, and goe with vs to the house of *Abraham*; then testifie your consent by receiuing these holy tokens of his loue, which in his name wee exhibit vnto you: but if yee will not, then shall we stand vp as witnesses against

against you, that wee haue called you,
and ye refused to come.

O man, what wilt thou doe for thy
Christ, that wilt not come and ban-
quet with him at his Table? how canst
thou say thou louest him, when so smal
an impediment keepes thee back from
going vnto him? hast thou not cause to
hang downe thy head for shame, when
thou art conuincied to haue little loue
to thy Sauour, then *Esau* had to *Jacobs*
pottage; for loue of them hee sold his
birth-right, which he should haue kept:
but thou for loue of Christ, wilt not
forsake thy corrupt wil, which thou art
bound to abandon. *Abraham* for the
loue of God was content with his owne
hands to slay his onely lawfull sonne;
and thou for the loue of God wilt not
slay thy vnlawfull bastard affections,
nor doe the holy will of God, except
thy wicked will be first fulfilled. This
evidently proues that thou hast not *A-*
braham for thy Father, but art of the
race of wicked *Cain*, that hated his
brother vnto the death. Assuredlie,

They loue
not Christ
who wilful-
ly refuse to
communi-
cate.

Gene. 25.30

Gene. 22.20

1 Iohn 3.

except thou repent, that merciles iudgment bides thee, presignified in that mercilesse seruant, who hauing gotten mercy from his King, would shew none to his Companion : *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee ?* Thy former sinnes shall bee imputed vnto thee, and thou shalt be deliuered to the Iaylor, till thou pay all that is due vnto thy Lord, vvhich thou shalt neuer be able to doe.

But, that the pittifull ignorance of both these sorts of Recusants may the better appeare; and further light may arise to such as are willing to communicate; wee are to consider what a banquet this is, and what are the delicates, vnto the participation whereof wee are here called. The Apostle saith not, let a man eate bread, and drinke wine, but *let him eate of this bread, and drinke of this Cup.* The particle (*This*) tels vs, it is no common Bread and Wine: no surely, the comfort is great, that we are commanded to eate of that Bread, whereof our Saviour saith : *This is my body*

body, and to drinke of that Cup which he cal^s his bloud of the New Testament, shed for the remission of the sins of many, He that eates of my bread, and drinks of my Cup vnworthily, becomes guilty of the abuse of Gods Creatures: but he that eats of this bread, & drinks of this Cup vnworthily, becomes guilty of the body & bloud of the Lord, and eats his own damnation, because he discerneth not the Lords body.

And therefore that wee fall not into this fearefull sinne, wee are to knowe, that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kindes which must be distinguished, and so the word of discerning imports that secret. There are here things of sundry sorts, wee must discern euery thing in the owne kinde: so our Sauour taught vs and after him his Apostles: and thus with the aun-
cient Fathers haue declared vnto vs.
Eucharistia (saide *Apostolus*) *ex duabus*
rebus constat, terrena & celesti. The Eu-
charist consists of two kinde of things,
S the

In this Sa-
crament are
things of
sundrie
kindes which
must be di-
stinguished.

Iren. lib. 4
contra *Mal.*
Cap. 43.

Maca. hom.

the one earthly, the other heauenlie; And *Augustine* calleth it *visibile signum inuisibilis gratia*: the visible signe of inuisible grace. And *Macarius* calleth this Bread and Wine, *αυτιτυπα, Exemplaria, figura, seu Typi carnis & sanguinis Christi*: resemblances, figures and Types of the body and bloud of Christ Iesus. Nowv it is sure, that a Type, Patterne, or Figure, must cuer bee distinguished from that whereof it is a figure. This Sacrament then bee- ing a compound thing, must be consi- dered not as a simple; but as a com- pound thing: If it be asked whether a man be earthly or heaucnly, because hee is a compound creature; it must be answered by a distinction: If it bee asked how, a Christian being on the earth, the Apostle saith that hee hath his conuersation in the Heauens; it must be answered by a distinction: and if also it be asked whether this Sacra- ment bee an earthly or an heauenlie thing, how the signe is giuen, and how the thing signified: how Christ Iesus is

is in heauen, and yet present in the Sacrament; all these I say, must bee answered by distinction: *Sursum est Dominus* (saide *Augustine*) *sed etiam hic est veritas Dominus: corpus enim Domini in quo resurrexit vno loco esse potest, veritas eius vbique diffusa est*: our Lord is aboue in heauen, yet here also is our Lord, as he is the truth; for the body of our Lord, in which hee arose from death, can bee but in one place, but his trueth is diffused into euerie place. And againe, *Ibat per id quod homo erat, & manebat per id quod Deus: ibat per id quod vno loco erat, & manebat per id quod vbique erat*: hee went hence by that which was man, he staid by that which was God: hee went away by that which was but in one place, hee staid by that which was in all places. And againe: *Ascendit super omnes cælos corpore, non recessit maiestate*: he ascended aboue all the heauens in his bodie, but hee departed not hence in his Maiestie. And *Cyrril* in like manner: *Non enim qui nunc non adest*

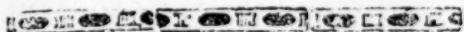
*Aug. in 10
cap. 7. tract.
29.*

*Cyr. catech.
14.*

*adest in carne ex eo putes, quod spiritus
medio hic non adfit :* Thinke not that
with his spirit hee is not heer amongst
vs, because hee is not now amongst vs
with his body. Thus yee see wee must
vse a distinction.

Yet are they
so to be di-
stinguished,
that we de-
stroy not
their vnion.

And yet albeit wee are forced heere
to acknowledge the sundry natures of
things compound, and consider them
in their owne kindes: wee must for all
that take heed to the wonderful vnion
and Sacramentall coniunction, that is
betweene them: which is so strait, that
vnto the receiuer they are inseparable;
for the which also the earthly thing
receiues the name of the heavenly.
And this must also be considered, lest
on the other hand, separating those
things which God hath conioyned, we
make this *Bread and this Wine* but na-
ked and bare signes, and so iustly incur
that blame, which our aduersaries vn-
iustly would lay vpon vs: and in like
manner this punishment which heere
the Lord threatens against them who
are euill discerners.



CHAP. III.

Three rules to bee obserued in the right discerning the Lords body. First, that euery thing in the Sacrament be taken in his owne kind. Who faile in this, and how. Secondly, that this Sacrament be used according to Christs institution. How the Papists faile in this. Thirdly, that this Sacrament be v'ed to right ends, & those ends set downe. The conclusion of the first part of the precept.

WEe are therfore to consider, that for the right discerning of the Lords body, these three rules are to be obserued: first, that in this Sacrament, we take vp euery thing in the owne nature and kinde. Next, that we vse euery one of them in the manner appointed by Christ, and with that reuerence that is due vnto them. And thirdly, that this Sacrament be celebrated vnto the right ends, for which our Saviour appointed it.

Against

Act. 4. 12

Against the first, saie both Papists and baltard Professors: Papists are euil discerners, because they take the signe for the thing signified; the earthlie thing for the heauenly. The men of Lystra were euil discerners, when they tooke *Paul* and *Barnabas* for *Iupiter* and *Mercurius*, Gods in their account, and therefore would haue worshipped them as Gods: but (in this light) farre blinder are they, who will adore a creature instead of the Creator, and that with the same kind of worship λατρεῖν, which by their owne confession is due to God onely.

Papists are
euil discerners,
& why

They alleadge for their error the word of truth: Iesus Christ speaking (say they) of the bread, called it his body; we say in like maner that this bread is Christs body, but sacramentally: but denie that the bread is transubstantiate into the very naturall bodie of Christ, as they against the principles of faith and nature, falsely affirme. It is strange to see what backward peruerse handlers of holy Scripture these men be,

bee, where they should stick to the letter, they force an allegory to serue their purpose. VVhat plainer History then that which *Moses* hath? *G O D* made two great lights, the greater to rule the day, the lesser to rule the night: yet is this place violently wrested, when out of it they will gather, that the Papall dignitie, which (as they say) God hath appointed to rule ouer the spiritualitie, is greater then the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excels the Moone. And againe, where the Spirit of God vseth a figure, there they stick to the Letter. These words according to the Letter, *Mandant flagitium*, commaund an impietie: and therefore by *Augustines* rule, should be esteemed figuratiue: *Si preceptiua loquutio est, aut flagitium, aut facinus vetans, aut utilitatem & beneficentiam iubens, non est figurata loquutio: si autem flagitium vel facinus videtur iubere, aut utilitatem aut beneficentiam vetare, figurata loquutio est, (nisi manducaueritis, inquit*
Christus,

Gen. I. 16.

August. de
doct. christi-
an. lib. 3.
cap. 16.

Christus, carnem filii hominis facinus subere videtur) figura est ergo, precipiens passioni Domini esse communicandum, & suauiter & utiliter recondendū in memoria, quod pro nobis caro eius crucifixa sit. If a speecch of precept, either forbid some sinne, or heynous deede; or else command a profitable, or a good deed, then it is no figuratiue speech; but if it seem to command a sinne or heynous deed, or forbid a profitable and honest action, then it is a figuratiue speech: *vnlesse thou eate of the flesh of the Sonne of man* (sayth Christ) here he seems to command an heinous action, and therefore it is a figure, commanding vs to communicate with Christs passion, and sweetly and profitably to lay this vp in our memory, that his flesh was crucified for vs. And after this manner also the perpetual phrase of the holy spirit doth teach vs to interpret them, when he calls circumcision, the couenant; the Lamb, the Passeouer; Baptisme, the Lauer of Regeneration; the Wine, the Cup of the new Testament. In all these they are

are forced to acknowledge a figure: Onely here, *This is my body*, they will adhere to the letter. The learned and godly fathers haue with vs also acknowledged this for a Sacramentall speech: So *Tertul.* expounds, *Hoc est corpus meum, id est, figura corporis mei*: This is my bodie, that is, the figure of my body. And againe: *Dominus pane corpus suum representat*: God represents or resembles his bodie by bread. And *Augustine* said in like manner: *Non dubitauit dicere hoc est corpus meum, cum signum daret corporis sui*. He doubted not to say, *This is my bodie*, when he gaue onely a signe of his bodie. And againe, *Iudas adhibuit ad conuiuium, in quo corporis & sanguinis sui figurā cōmendauit Discipulis*. Christ admitted *Iudas* to his supper, in which he commended to his Disciples the figure of his body and bloud. As *Iesus Christ* is called a stone, and called bread: so is this bread called his bodie, and that, saies *Bernard*, is *per significationem, non proprietatem*, by signification; not that properly it is so.

And

*Tertul. lib. 4
cont. Mar.*

*August. in
Psal. 3.*

*Ber. in ass.
Maria ser. 5*

And as for carnall Professors, they are also euill discerners, because they esteeme lesse of this Bread and Wine then they ought, putting no difference betwene it and common bread and vvine, whereas it is not so indeed. For in all the vvorld there is not the like of *this bread and this vvine*, except in the like action: it is changed by the ordinance of Christ, and vertue of his institution: not changed in the substance, but in the vse and end: *Paxis (exim) terrenus percipiens vocationem Dei, iam non communis panis est, sed Eucharistia:* for that earthly receiuing Gods appointment now is no common bread, but the Eucharist. The Lord, who calleth things that are not, and maketh them to bee, dooth heere appoint this bread and this vvine to a farre more excellent vse, then that whereunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled, without contempt

*Iren. contra
Valen. lib 4
cap. 34.*

How the
bread and
wine are
changed.

tempt of the king; so this bread though in substance it differ not from other bread, yet concerning the vse it is separate, & much more precious then any other bread in the world: beeing now appointed by God to be a signe and a seale, and an exhibiting instrument of Christs bodie, and therefore cannot be profaned nor abused without cōtempt of Christ Iesus.

Against the second condition required in the right discerning of the Lords body, Papists faile in like manner, because they peruert Christs institution, and vse not this Sacrament as he commaunded. For seeing our Sauour is the ordainer of this Sacrament (saith Cyprian) *Vtiq; id nos facere oportet, quod Christus fecit, et quod faciendum mandauit*: of truch, wee ought to doe that which Christ did, and which hee commaunded vs to doe. And Ambrose writing vpon this same place, saith plainly: *Inaignum est Domino mysterium hoc aliter celebrare, quam ab eo traditum est*: it is an indignity to our Lord, to celebrate this

2 Rule.

Cyp. lib. 2
Epist. 3.

Ambrose.
1 Cor. 11.26

Papists faile
against this
ule, because
they pervert
Christs in-
stitution.

Sacrilegi-
ously they
abstract the
use of the
cup from
the people.

this myſterie otherwiſe then he deliue-
red it. Chriſt ordained it a Sacrament
for the communicating of himſelfe to
the faithfull at the Table; they have
turned it into a ſacrifice for the oblati-
on of Chriſt to his Father on an altar.
Jeſus brake the bread, and gaue it; but
they if they breake the bread, they giue
it not; and if they giue it, they breake
it not. In their daily Maſſe, the Prieſt
breaks the bread, he abuſeth the words
of Chriſt, ſecretly whiſpering them, *ac-
cipite, comedite*: he bids others take and
eat, but giues them nothing; & when he
giues, he ſtops it whole in the mouthes
of the people, and breakes it not.
Thus moſt ſacrilegiouſly they alter our
Saviours ſacred institution, as though
of purpoſe they had concluded to be
cōtrarie to him. Beſides this, they with-
drawe from the people the uſe of the
Cup, and ſo mutilate the holy Sacra-
ment; a horrible ſacrilege in like man-
ner, yet ratified by the decree of that
hereticall Councell of Trent. *Si quis
dixerit ex dei praecepto: vel de neceſſitate
ſalutis*

salutis eſſe, omnes & ſingulos Chriſti fideles, utramque ſpecie Euchariftia ſumere debere, *Anathema ſit.* If anie man a-uouch, that it is by Gods commaundement, or vpon neceſſitie of our ſaluation, that all Chriſts faithfull people ſhould receiue the Eucharift vnder both kindes, let him bee accuſed. To whom it contents vs at this time to oppoſe the decree of their owne Pope Gelafius : *Comperimus, quod quidam ſumpta tantummodo corporis ſacri portione, à calice ſacraſti cruoris abſtineant: qui procul dubio, quoniam nescio qua ſuperſtitione docentur, aſtriſti aut integra Sacramenta percipiant, aut ab integris arceantur; quod diuiſio vniuſ eiusdemque myſterij ſine grandi non ſit ſacrilegio.* We vnderſtand, that certaine receiuing only the portion of Chriſts body, abſtaine from the cup of his ſacred bloud : which men (becauſe vndoubtedly they are trained vp in ſome kinde of ſuperſtition) let them be inforced either to receiue the whole ſacrament, or to be reſtrained from the whole, becauſe this

T

diuiding

Concil. Tren.

De conſ. diſt.
2. cap. Com-
perimus.

Papists faile
againſt this
ule, becauſe
they peruert
Chriffs in-
ſtitution.

Sacrilegi-
ouſly they
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Thus moſt ſacrilegiouſly they alter our
Sautours ſacred inſtitution, as though
of purpoſe they had concluded to be
cōtrarie to him. Beſides this, they with-
drawe from the people the uſe of the
Cup, and ſo mutilate the holy Sacra-
ment; a horrible ſacriledge in like man-
ner, yet ratified by the decree of that
hereticall Councell of Trent. *Si quis
dixerit ex dei præcepto: vel de neceſſitate
ſalutis*

salutis esse, omnes & singulos Christi fideles, utramque specie Eucharistia sumere debere, Anathema sit. If anie man a-uouch, that it is by Gods commaundement, or vpon necessitie of our saluation, that all Christs faithfull people should receiue the Eucharist vnder both kindes, let him bee accursed. To whom it contents vs at this time to oppose the decree of their owne Pope Gelasius : *Comperimus, quod quidam sumpta tantummodo corporis sacri portione, à calice sacrae crucis abstineant: qui procul dubio, quoniam nescio qua superstitione docentur, astricti aut integra Sacramenta percipiant, aut ab integris arceantur; quod diuisio vniuersi eiusdemque mysterij sine grandi non sit sacrilegio.* We vnderstand, that certaine receiuing only the portion of Christs body, abstaine frō the cup of his sacred blood : which men (because vndoubtedly they are trained vp in some kinde of superstition) let them be inforced either to receiue the whole sacrament, or to be restrained from the whole, because this

T

diuiding

Concil. Tren.

De cons. dist.
2. cap. Com-
perimus.

diuiding of one and the same myltery, cannot bee without great Sacriledge. In this contrarierie among themselues, which way (I pray you) shall the poore people turne them? The councell curseth all them, who affirme this Sacrament should bee ministred with bread and vvine: the Pope saith plainly, it is superstition and sacriledge to giue the one without the other, and commands that either wee abstaine from both, or retaine both together: if yee follow the Councell, the Pope shal condemn you; if yee follow the Pope, the Councell shall accurse you: but curse as they wil, the Lord shall blesse them, who in faith communicate at his holy Table according to his institution; and the curse of God shall not faile to cleaue vnto them surer then the leprosie of *Naaman* to *Geheß*; yea, their part shall bee taken out of the booke of life, who dare presume to change the ordinance of God. The Apostle hath deliuered vnto vs, that which he receiued from the Lord, how not onely hee tooke the bread, blessed

blesſedit, and brake it, and gaue it : but that in like manner hee tooke the cup, and gaue alſo to his Diſciples: What boldnelle is it then to take from the people that which Chriſt by his Apoſtles hath deliuered vnto them ? and thus while they boalt of antiquity, they are found fathers of noueltie.

And againſt the third, they faile who vſe not this Sacrament to the right ends; vvhich are eſpecially two. The firſt is the commemoration of Chriſts death and paſſion with thankſgiuing: for the which alſo the Grecians called it *Εὐχαριſτία*. The ſecond is the communication of Chriſt to them who are his; and for this the Apoſtle calleth it *κοινωνία ſωματος & χυμους*. The firſt I take out of our Sauour his words, *Doe this in remembrance of mee*. And from the Apoſtle : *So oft as yee eate of this bread, & drinke of this cup, ye ſhew forth the Lords death till his comming againe.* And in very deed, this holy Sacrament being vſed according to Chriſts inſtitution, is a liuely representation of

3. Rule.

The firſt end of this Sacrament is a thankfull commemoration of Chriſts death.

Christ crucified; while as the signes of his blessed body and bloud, being sundred one of them from the other, the one is broken, the other poured out, remembring vs how his blessed bodie was broken with the crown of thornes, the scourge, the nailes, and the speare: and his bloud shed for the remission of our sinnes; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorow for our sinnes, wherewith wee pierced and wounded our blessed Sauour vnto the death. And indeede, if wee bee of the number of those vpon whom G O D hath poured out the spirit of grace and compassion, so often as wee looke vpon him whom we haue pierced (as heere in this Sacrament wee may see him crucified before our eyes) so often wee shall lament for this, as one mourneth for his onely Son, or is sorrowfull for his first borne: but of this we shall speake God willing hereafter.

Zach. 12.10

Now heere is also discovered the vanitie of that error of concomirance
where-

where-with our aduerfaries would excuse their difmembring of this holie Sacrament: for (fay they) by concomitance where the body of Chrift is, there is his bloud, and therefore the bread which is his body being giuen, there is no need to giue the cup. But as the Lord asked the King of Tyrus in derifion, *Art thou vvifer then Daniel?* So may wee afke of them, are yee vvifer then Chrift? will yee amend his institution? This affertion takes away one of the principall ends of this Sacrament, to wit, the Commemoration of Chriffs death and paffion: for to haue the bloud within the bodie, is no declaration of a crucified man; nor a fhewing foorth of the Lords death: whereas our bleffed Sauour ordained them, to be exhibited and receiued fundry, that it might not only be preached to our eares, but represented alfo to our eyes, how his bleffed body & bloud were fundered for our finnes.

Error of concomitance difproued.

Ezec. 28. 3

Concomitance deftroyes the firft end of this Sacrament.

The fecond end for which this Sacrament was ordained, is that it might

The second end of this Sacrament is the communication of Christ to them who are his.

In this Sacrament Christ is truly exhibited & giuen.

be a meanes of the communication of Christ to call them who are his, for the sealing vp of our spirituall vnion with him, *ideo enim sacramentū illud hominibus datur, ut caput corpore in terris coadunetur.* And this (as I said) I take out of the words of the Apostle, *This bread which wee breake, is it not the communion of the body of Christ?* And in this respect, this holy bread and wine are not onely signes representing Christ crucified; nor seales confirming our faith in him, but also effectuall instruments of exhibition, wherby the holy spirit makes an inward application of Christ crucified, to all that are his.

And herein stands our greatest comfort. For if wee had no more to doe in the celebration of this holie Sacrament, but to remember Christs death and passion: then certainly looking to it onely were sufficient to put vs in remembrance thereof: but when wee heare and see, that this bread which is his bodie, is giuen vs, and we are commaunded to take and eate it, vvhathall

ſhall wee thinke but that wee are called to this high mercie, as to be partakers of Chriſt, and all the benefits that flow from his death? The Lord dooth neither deceiue vs with words, to bid vs take when hee giues nothing: neither calleth he vs onely to a communion of naked bread and vvine, farre be it from vs to thinke ſo baſely of this holy Sacrament. Certainly, hee that with any meſure of light and grace, will ponder theſe words of our Sauour, *Take and eate, this is my body*; ſhall perceiue that there is heere a real and effectuall exhibition made of the Lord Ieſus, to the penitent and beleeuing receiuer.

And yet let no man thinke, that albeit the breaking and giuing of the bread be the cōmunication of Chriſts body, that therefore the bread is tranſubſtantiate into his bodie, or that euery one receiues the body of Chriſt who receiues the bread: for there is great difference betweene communication and acceptation on the part of

Yet Chriſt is not receiued of euery one who receiueſh the bread: for there is a great difference betweene communication and acceptation.

The wicked
eate not
Christ in the
Sacrament.

Iohn 6. 14.

Aug in Ioan.
cap. 6. Tract.
26.

God. In this Sacrament there is indeede a communication and exhibition of Christ: but on the part of the vnbeleeuing receiuers it failes for fault of acceptation; because they haue not faith whereby to receiue him, nor a purified heart, vwherein to lodge him. It is therfore a vile errorr also of the Papists, who affirme that the wicked in this Sacrament eate Christ, but to their damnation: It is contrary to the Word of God, and reformed antiquitie: for, *Who soeuer (saith Christ) eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him vp at the last day. Sacramentum quibusdam ad vitam, quibusdam ad exitium, res vero ipsa cuius est sacramentum, omni homini ad vitam, nulli ad exitium. Item, Qui non manet in Christo, & in quo non manet Christus, procul dubio non manducat spiritualiter carmen, nec bibit sanguinẽ eius, licet visibiliter premat dentibus Sacramentum sanguinis & corporis eius. The wicked, who belieue not, may with Iudas eate Panem Domini, non panem Domini.*

minum; The bread of the Lord, but not the bread which the Lord himselfe is to his worthy receiuer.

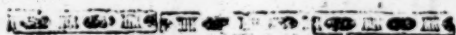
Of all this, then it is euident, that this banquet is most heauenly, and excellent, wherein as there is no lesse offered then Christ Iesus, so no lesse is refused by them who refuse to communicate: they proclaim by their deed (if they continue in it) that they haue *no portion in Dauid, neither inheritance in the sonne of Iſſai.*

But now we leaue them, and returne to speake as wee promised, of that triall, which they who mind to communicate, are to take of themselues.

They refuse
a great gift,
who refuse
to commu-
nicate.

2 Sam. 20.1

CHAP.



CHAP. IIII.

The second part of the precept commands trial before we communicate. The Lord will not that this table be a snare to vs, as was Absaloms to Ammon. Banquetters at this table should be holy persons.

L Et a man therfore try himselfe. This Particle (*therefore*) is a relative to that which went before: since there is a danger (will he say) and many eate and drinke vnworthily, therefore take yee heede how ye come: hee saith not simply, let a man eate, but *let a man try himselfe, and so let him eate.* This warning then of the Apostle, stands in the entry of this holy action, like that Cherubin armed with a sword in the entry of Paradise: yet not to hold out the Sonnes of *Adam*, but only to terrifie vs, that wee presume not to draw neer without sanctification. And herein dooth our Lord Iesus discover his wonderfull loue towards vs; who before he inuites vs to eate and drinke at his

Gene. 3. 24

his Table, doth first of all instruct vs how wee should doe it. *Abialom* called his younger brother *Ammon* to a banquet onely of purpose to slay him; hee prepared delicate meat and drinke abundantly for him, but concealed the danger. It is not so with our elder brother, he calls vs heer to a banquet, not of purpose to slay vs, but to saue vs; he is no way willing wee should make this Table a snare to trappe our selues to damnation, which he hath ordained as a meane of our saluation: and therfore before hand forewarnes vs of the danger, that we may eschew it.

It is pittie to see how the great multitude runne to this holy Sacrament without triall & examination of themselves, and all because they heare of a bread of life, which heere is exhibited to the Communicants at this holy Table: it is very true that great things are exhibited heere indeed, but thou shouldest first of all enquire of thy selfe, who art thou? what interest thou hast in this Communion? and whether
or

*Hag. 2. 14**2 Kin. 7. 2*

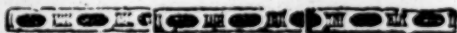
or no thou be one of those to vvhom these holy things do appertaine? for if thou in thy person be a profane & vn-sanctified creature, thy touching of these holy things may defile them and make thee guiltie of the contempt of them, but shall not benefit thee; yea, a greater curse then that which *Elisba* pronounced on the vnbeleeuing Samaritane Prince, shall light vpon thee: thou shalt see the Table of the Lord, and heare of the plentie of the bread of life therin communicated, but shalt not eate of it: *Let a man therefore trie himselfe, and so let him eate of this bread and drinke of this cup.*

Luke 11. 38.

For as this Sacrament is an holy and excellent thing, so should they who celebrate it, bee holy and separate persons. It should not be receiued with common hands, that is, with earthlie hearts and vn-sanctified affections. The Pharises would not eate their common meate with vnwashed hands, and that was but superstition: but heere to wash before we eate, both our hands and our head

head with *Peter*; yea, so wash (as *Jeremy* exhorts vs) our hearts from our wickednesse, is deuotion and good Religion, both commended and commaunded by the word of God: otherwise fearefull is that warning of our Saviour: If I wash thee not, thou shalt haue no part with mee. To the vncleane all things are vncleane, for euen their consciences are defiled.

Ioh. 13. 9
Iere. 4. 14



CHAP. V.

Vnreuerent handling of holy things hath neuer been left unpunished. The Lord will not shew his presence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.

THe Lord hath neuer suffered unpunished, the vnreuerent looking to, or handling of the holy signes of his presence. The men of *Bethshemesh* lookt vnreuerently into the Ark, & the Lord slew fiftie thousand of them. *Uzza*

1 Sam. 6.

1 Sam. 21.

Exo. 12. 48

Exod. 12. 6

Exod. 19. 9.

touched vncircuently the Arke, and
 the Lord in like manner strooke him
 instantly to death; *Abimelech* would
 not giue to *Dauid* the hallowed bread
 of proposition, but conditionally, that
 the young men who were with him
 were sanctified. No vncircumcised
 man might eate of the paschall Lamb,
 vnder paine of death: and such as were
 circumcised, beeing vncleane, ought
 to abstaine till they were cleansed ac-
 cording to the law; yea, such of them as
 were cleane, did not eate without foure
 dayes preparation, for the Lord com-
 manded them to take the Lambe the
 tenth day, and not to slay it till the
 fourteenth day at night, that all the
 space betweene, they might the better
 prepare themselves to that holy action.
 Neither will the Lord any other way
 be familiar with vs, except we be sancti-
 fied. Before the Lord came downe on
 Mount Sinai, to giue the law to Israel,
 hee appointed them three daies of pre-
 paration, wherein to sanctifie them-
 selves. The Lord appeared to *Moses* in
 the

the fiery bush, but reuealed not his will vnto him, till he put off his shooes: I will be sanctified (saith the Lord) in all that drawe neere vnto mee. The Lord wil not take a wicked man by the hand. nor haue fellowship with the Throne of iniquitie: his eye is so pure, that hee can behold no iniquitie. Vnlesse wee put off our worldly thoughts and sinful affections, wherby we haue trod in the vncleane waies of sinne, it is not possible that the Lord can be familiar with vs.

*Exod. 3. 5.**Abac. 1. 13*

All these stand vp as examples, warning vs to draw neer to this holy action in assurance of Faith, sprinkled in our hearts, from an euill Conscience: Heere is a Sacrament more excellent then the Paffeouer; here is bread more holy then the Shew-bread; heere are the tokens of Gods presence more glorious then the Arke; herethe Lord commeth downe, and saluation vnder his wings: not to sound by Angels the precepts of his Law on Sinai, but to scale vp by his Spirit the promises of
his

1 Cor. 11.

Mat. 22. 13

Lam. 3. 14

1 Sam. 7. 4

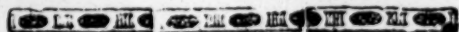
Gene. 33.

his Gospell to the inhabitants of Sion; shall wee then presume to come to this holy Table without sanctification? or if wee will, may we not look assuredlie for iudgement? The Corinthians were stricken with death and sundry diseases, because they discerned not the Lords body: & that which is most feareful of all, he that came to the marriage wanting his wedding garment, was hee not taken from the banquet Table, and cast into the place of vtter darknesse? and shall wee look to escape the like iudgement, if we fall into the like contempt of God?

Prepare thy selfe, oh Israel, to meet thy GOD: let vs search and try our waies; let vs lift vp our hands with our hearts vnto God in the heauens. *If we bee this day come to the Lord with our heart, let vs put away our strange gods (which are our sinnes) from among vs: let vs with Iosephs brethren make ready our presents: sith we haue no better thing then our heart, let vs sacrifice our hearts to the Lord, and that in the best*

beſt eſtate that wee can poſſibly get it ;
 for the Lord our God is a great King.
Cursed is he that hath a male in his flocke,
and voweth and ſacrificeth a corrupt
thing to the Lord. Beware therefore wee
 offer not that which is lame and torne
 to the Lord, a diuided heart, a halting
 heart betweene two. An vnpenitent
 heart, is neither a meet ſacrifice to of-
 fer vnto the Lord, nor a meete veſſell
 wherein to receiue that holy thing
 which here the Lord offers vnto thee.

Mala. 1. 14.



CHAP. VI.

Not to put new vvine into old veſſels.
Comfort for the tender conſcience caſt
downe with the ſight of ſinne after tri-
all: two ſorts of trials: the one of things
perfect, the other of things vnperfect.
Daily triall moſt neceſſary.

THe Apoſtle ſaith, that the brea-
 king of this bread is the Commu-
 nion of the body of Ieſus; ſith Chriſt
 is that holy thing vvhich heere is

1 Cor. 10.
16.

*Ioh. 19. 40**Mat. 9. 17**2 Cor. 5. 17**Reue. 19. 9.*

cōmunicated, take heed how wee make ready the heart wherin to receiue him. *Ioseph* of Aramathea, and the rest of those godly ones who tooke downe Iesus from the Crosse, wrapped his dead body in pure and fine linnen; what shall wee then doe with the liuing body of Iesus? shall not wee receiue it into pure, fine, and well prepared hearts? *No man* (saith our Saviour) *puts new wine into old vessels*: far lesse will any man put the ordinarie food of his body into vncleane, vnseasoned and vnflauoury vessels; but least of all should men presume with vnholly hearts & hands to meddle with things sacred & heauenly: here is new wine indeed, let vs not put it into old vessels: heere is heauenly Manna, let vs not receiue it with earthly harts: *Euery man that is in Christ should become a new creature*. If we be those blessed ones who are called to the participatiō of the Lambs supper, then shall it be granted to vs to be arrayed with pure and fine linnen and shining; which is the righteousness of

of the Saints. The Lord vouchsafe this grace vpon vs, sith hee hath made vs partakers of the heauenly vocation, and called vs to the mariage of his son; that we receiue not so excellent a grace in vaine, but it may be vnto his seruants according to his word.

And now before wee enter to speake of this tryall, least the tender consciences of the godly, by reason of that which I haue spoken should bee discouraged, and cast downe vvith the sense of their own vnworthines, which at all times is great in their eyes, but greatest when by triall they looke most narrowly vnto themselues: wee haue therefore to consider that there be two sorts of tryals; one whereby a thing perfect is tried in such sort, that it is not made better, but found to be that which it is, and with this kinde of triall man is said to try the Lord and his Word. So speakes the Lord by *Malachie*: *Proue me and try mee now, if I will not poure you out a blessing without measure.* By this tryall if a man fall to

Mala. 3.

*Psal. 19. 7.**Psal. 12.**Mal. 3. 3*

The triall
here com-
manded, is
a searching
out of our
imperfec-
tions.

try the Lord, hee shall finde him such as hee is, true, constant and faithfull, to performe that which hee hath spoken; or if any man will enter and try the word of the Lord, hee shall finde that the law of the Lord is perfect, no drosse in it, but like siluer fined seauen times in the fire. There is againe another triall, whereby things imperfect are so tryed that they are made better, and at the length perfected: and heereby God tries man, for so hee speaks by the same *Malachie*, *The Lord will fine the sonnes of Leui, and purifie them as gold & siluer, that they bring offerings to him in righteousness.* And with this triall also man tries himselfe, searching out his iniquities that he may forsake them: and this triall tends indeed to a perfection at the last, but stands rather in a finding out, and forsaking of our imperfections, then in any present perfection. And of this triall the Apostle meanes here: so that this precept doth command vs to search out our iniquities, & to depart from them; but

but doth no way import that we should not communicate at this Table, because that new tryall discovers to vs new transgressions; for we come not here as men without sinne, but as poore and miserable sinners, seeking the Sauiour of the world, knowing that *hee came not to call the righteous, but sinners to repentance.*

Luke 5. 32

Thou then, who after examination shalt finde thy selfe a miserable and yet a penitent sinner; say not with *Peter*, *Lorde depart from mee, for I am a sinfull man*: but so much the rather goe to him, and cry with *Dauid*, *Have mercy on me, O God, and according to the multitude of thy compassions, put away mine iniquities*: for it is a true saying: *Christ came into the vworld to saue sinners.* Stay not thou therefore backe from him, because thou art sinfull; on-ly trie if thou be weary of thy sinnes: for wee are sure, that a sinne discovered by triall, and cast out by repentance wil neuer condemnevs: *Wash you* (saith the Lord) *make you cleane, take away the*

Luke 5. 8.

Psal. 51. 1

1 Tim. 1. 15

Esa. 1. 16

Bernard in
cant. ser. 23

Rom. 7.

Mat. II. 29

euil of your vvorks from before mine eyes:
and then though your sinnes were as crim-
son, they shall be made vvhite as snowe,
though they vv ere red as scarlet, they
shall be as wooll. *Omne quod ipse mihi non
imputare decreuerit, sic est quasi non fue-
rit.* Euery sin saith the Ancient, vv hich
G O D hath concluded not to impute
vnto me, is as if it had neuer beene. If
therfore in thy conscience thou feelest
thy sins an heauy burthē vnto thee, vn-
der the which thou sighest & groanest,
and whereof thou earnestly desirest to
be releued, crying with that holy A-
postle, *O miserable man that I am, who
shal deliuer me from this body of sin?* then
goe thou to the Lord Iesus, for surely
thou art one of those, whom hee is see-
king: he cam into the world to saue thee
and the like of thee, lay thy burthen
vpon the backe of Christ, and hee shall
beare it, and take thou vp his yoa-
ke which is easie, and his burden which is
light, *so shalt thou finde rest to thy soule.*
O happy exchange when we are taken
from the seruitude of sinne, and entred
into

into the seruice of Christ, whē the burden of sinne that preisseth vs downe is taken from our backes, and the sweet yoake of Christ that listeth vs vp is laid vpon vs: for albeit it be called a burden, yet it is such a burthen as easeth vs, & maketh vs lighter, like the wings of a Bird: *Quid enim leuius eo onere quod non solum onerat, sed portat omnem cui portandum imponitur?*

Per epi. 72

Where for our further comfort, let vs consider what manner of guesstes those were, whom the great King commanded to bring into his banquetting house: even the poore, the maimed, the halt and the blind. Take heed vnto this O thou that art disquieted in minde, & wounded in spirit with the sense of thy infirmities; the Lord is gracious & readie to shew mercie: *Hec vult not breake the brused Reede, nor quench the smoking Flax*, hee will not despise thee because thou art weake, but bids thee come to him that he may heale all thy infirmities: art thou then poore and destitute of spirituall Grace in thy feeling?

Banquetters there, were the poore, the maimed, & the blinde.

Mat. 22.

Mat. 12. 20

Esay 42. 3.

2 Cor. 8. 9

Luke 5. 31

Psa. 146. 8

feeling? turn thee to Christ, who being rich, became poore for thy sake, that thou in him mightest bee made rich. Art thou weake and diseased? remember, they who are whole need no Physition, but the sicke, and that it is the glory of this excellent Physition to cure diseases otherwise incurable: *quid enim tam mortale quod Christi morte non sanetur?* Art thou lame, and complaineest that thou canst not vvith Dauid runne the way of the commaundements of God? yet endeauour to halt forward with Iacob vnto Canaan, and to creep to the Lord Iesus, as one of his little Babes praying vnto him, O Lord *that raisest vp the croo':d, I beseech thee to order my goings aright, and to stay my steps in thy paths, that I slide not any more as I haue doone.* And thou vvho lamentest thy blindnesse, and the weak measure of thy knowledge now in this time of light (alas) as we haue all more then cause to complaine, that by our own default, the eyes of our vnderstandings are not lightned, and we haue so little

little insight into the riches of that glorious inheritance, & rich mercies manifested to vs by the Gospell, in comparison of that wee might haue had. *If with the Angels wee had beene desirous to behold them, surely in regard of time, we should haue been teachers, yea the meanest inhabitant of Ierusalem should haue beene as Dauid, and Dauid as the Angell of God: but we are becom such as haue need that the principles of God should be taught againe vnto vs, yet must wee not despaire, but goe to Iesus, who giueth sight to the blinde, and pray to him: Lord open our eyes that wee may see the vvonders of thy law.*

1 Pet. I. 12

Heb. 5. 12

Zach. 12.

Psal. 146

Psal. 119

Let vs goe to this Table, stand and cry with those two blinde men: *Iesus the Sonne of Dauid haue mercy on mee. O Lord enlighten mine eyes that I sleepe not in death.* Comfortable then is that message sent by the Lord Iesus to the Church of Laodicea, *I know that thou art miserable and poore, and blinde, and naked, yet I counsell thee to come to me: I haue the fine gold that wil make thee rich;*

Psal. 13.

Reue. 3. 18

Eph. 3.20

I haue the vvhite rayment to couer thy filthy nakednesse : I haue the eye-salue, that will open thy eyes. Let vs not therefore hearken to the voice of our infidelitie against so cleare testimonies of the word of God; neither so looke on our miseries, that wee turne our back vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercy, is able to fulfill all our necessities, aboue all that wee can aske or thinke.

This triall
is not that
daily and
ordinary
trial requi-
red in all
our actions.

But now to returne and speake of the triall here required: wee must consider that as this action is not a daile action, so it requires a tryall aboue our daily triall: as for our daily and ordinary triall, in it wee are bound to examine all our actions in the court of Conscience, that we may call our selues to account: *Not concealing the iniquity of our bosome, as Adam did, but iudging our selues that wee may not be iudged of the Lord.* And this triall without a daile losse cannot be neglected; for since wee are subiect to so many changes,
that

that euen the iust man falleth seauer
times in the day, and no man knoweth
the errours of his life; wee haue great
need by daily consideration to view
the state of our consciences, & to looke
into the course of our life; whether or
not it be such as will lead vs vnto that
end whereat wee should be. Such pro-
fit found godly *Dauid* by the exami-
nation of his wayes, that hee prayesd
the Lord, *vvho gaue him counsell, and*

Psal. 119. 11

made his reynes to teach him in the night.
And hee acknowledged it a speciall
meanes, whereby many times he was
reduced into the way of life, when hee
had wandred from it. *I haue considered*
(saith hee) *my vvayes, and turned my*
feete vnto thy Testimonies. As *Dauid*
learned this from God, so doth hee re-
commend it vnto vs, that morning and
euening we should examine our selues,
as a most profitable meanes to nourish
that holy feare in vs, whereby we keep
out sinne, when wee are temptred to it;
or cast out sinne when wee haue once
conceiued it: for this holy feare is,

Psal. 116. 7.

Psal. 119. 59

Innocentia,

Cyp. lib. 2.

Epist. 2.

Psal. 4. 4.

Psal. 73. 13

Miserable
is their e-
state, who
liue without
daily triall.

Innocentia custos: tremble therefore (saith hee) and sinne not, examine your hearts upon your beds, and be you still. Againe, he protests that euery day hee was punished, and chastised euery morning: that hee daily cleansed his heart, and washed his hands in innocency. Euery day of our life wee contract some new debt of sinne, and vvisedome craues that euery day wee should seeke a discharge thereof. As wee cannot liue without daily food, farre lesse can wee liue without daily mercy; and therefore our Sauour, who in the one Petition taught vs to pray, *Giue vs this day our daily bread,* in the next hee taught vs also to pray, *And forgive vs our sinnes,* that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.

But here commeth to bee lamented the senselesse stupiditie of this generation: in all their affaires they vse consideration, & bring to account and reckoning their whole busines with men; but as touching their conuersation towards

towards G O D , and the state of their consciences, and whether or no they be translated from Nature into Grace, there are they so caried away by presumption, that they leaue no place to the examination of themselves, but proclaim peace to themselves, though there be no peace; blessing themselves in their hearts, albeit G O D (in their hearing) pronounce them and their actions accursed in his Word. They are wise like *Achitophel*: hee put his house in order, but not his soule in order; wise in things perishing concerning this life, there they oversee nothing; wise enough in their generation, but fooles concerning things pertaining to life eternal: for they suffer a daily debt to run on vpon their soules, which at length shal over-charge them. A count that is long over-passed, in the end becomes difficult to be finished; and hee who long hath liued in darknesse, if yee bring him to the light, cannot hold vp his eyes to looke vpon it, but is forced to cast them downe toward the ground:

They are like *Achitophel*, who put his house in order, but not his soule.

2 Sam. 7. 1.

2. 3.

Iere. 2. 19

Psal. 95. 8

Psal. 50. 21.

But a singular & extraordinary triall is required before communion.

ground: euen so shall it bee with him who suffers his debt of sinne to multiply, and the reckoning of his transgressions to runne on, in the end *his owne wickednesse shall reprove him.* The Lord shall draw him out of his lurking holes, and bring him out of the darke chambers of his imagination: and as now his secret sinnes are set in the *light of Gods countenance*, so then shall the Lord set them in order before him that did them. Hee shall manifest his inward thoughts to the light, and present him naked vnto iudgement: and then with what confusion and astonishment, with what trembling and blacknesse of face, shall hee that was prodigall of the time of grace, liuing in his sinnes a contemner of God, come forward vnto iudgement? And this may serue to awake vs to the daily triall and ordinary examination of our hearts.

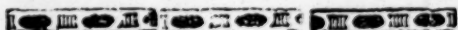
As for this action, it is not ordinary, and therefore requireth a singular and extraordinary triall, farre aboue that which every day wee are to take of our
selues:

selues : for it (as I said) the Iewes had assigned to them the space of foure dayes for preparation before they eate their Passeouer, what shall we do that haue to celebrate a more excellent mysterie? they searched diligently euery corner of their house, to see that no leauen were in it : but more diligentlie should wee search euery corner of our hearts, that no known leauen of wickednes and maliciousnesse be left in it, which wee haue not purged and cast out by repentance : Then shall wee finde that euery new sight of our selues shall discouer a new corruption; for the heart of man, is a great deepe, and deceitfull aboue all things; many chambers of corruption are in it. If wee haue entred into one, and seen the abominations which are there, thinke not for that we haue entred into all. No doubt the Prophet *Esay* knew before that hee was a sinfull man, but a new vision of the Maiestie of God brought him to a deeper insight of his owne vncleane-nesse, and made him to cry out, *Woe is mee,*

Euery r.
sight of our
selues disco-
uers new
corruption.

*Esay 6. 5.**Iob 42. 6.*

mee, for I am undone, because I am a man of polluted lips, and mine eyes haue seene the King, the Lord of Hostes: I haue seene (saith Iob) the Lord, therefore doe I now abhorre my selfe. And this I speake, that none of vs thinke a new triall vnecessary, but that euen ye who through grace haue been accustomed euery morning to chastice your selues, and euery euening to examine your hearts in your beds, may be warned: to you also belongeth this precept, Let a man try himselfe, and so let him eate.



CHAP. VII.

What a laborious worke is enioyned a man when bee is commaunded to try himselfe. Two things necessarie for this triall: First, the Spirit of God: Secondly, the Word of God. Many try themselves by wrong rules, and are so deceived.

WHich shall appeare more evidently, if you ponder this precept.

precept, *Try thy ſelfe* : it is a reſtleſſe and laborious work that here is enioyned to thee, thou art ſet to a task which may hold thee exerciſed all the dayes of thy life. The Lord by this precept will haue euery thing that is in man brought vnder examination. Man, as hee is the workmanſhip of God, is euery way ſo meruailous, that no meruaile the Philoſophers called him a little world. *Auguſtine* in his eſtimation, accounted man a greater miracle then all the miracles that euer were wrought among men : but as he is peruerred by ſinne, and becom the workmanſhip of Sathan, hee is ſo fraughted with iniquitie, that Saint *Iames* calls one member of his body *a world of wickednes* : and if in the tongue only, which is but a ſmall member of the bodie, there is ſo much wickedneſſe, that the Spirit of God who giueth names to things as they are, calleth it a world of wickedneſſe, what ſhall we think of the reſt ? what bottomleſſ depth of iniquitie muſt there bee in the fountaine,

X

when

James 3. 6

when there is so much in the streame?
and therefore I say, he had need to be
full of eyes within and without, that
will practise this precept of the Apo-
stle, *Let a man try himselfe.*

Four bands
of cogitati-
ons which
oppress the
minde.

For if yee shall begin to take a view
of your minde, and consider how farre
it is enlightened, and what natural dark-
nesse yet remaineth in it; how many
bands of strange cogitations at severall
times sojourne in it; some flowing
from the loue of the World, and her
decentfull pleasures, intending to steale
our hearts after them: some from the
roote of concupiscence, and her inor-
dinate lusts, that oftentimes violently
oppresse vs: and some from the roote
of bitterness, raising wonderfull com-
motions and perturbations within vs,
reeling to and fro by courses in our
swelling and restlesse mindes, raging
like waues of the Sea, carryed with fu-
rious windes, besides infinite armies
of other vaine and idle cogitations,
whereof wee cannot tell from whence
they come, or whither they goe: And
if

if from the minde wee proceede to the heart, which is the ſeate of the affecti-
ons, and take a particular view of them,
how our loue and our hatred, our feare
and our confidence, our ioy and our
griefe, our care and our contentment
are renewed and framed according to
that vvord which is the rule of righte-
ouſneſſe. And if againe, yee goe to try
the affecti-
ons, and ſee how the mem-
bers of your bodyes are imployed as
weapons of righteouſnes in the ſeruice
of God: if yee haue made a *Couenant*
with your eyes or not, that they regard
not vanitie, or if negligently yee let
them ſtand open as windowes, at the
which death enters euery moment into
your ſoules: and if yee haue learned to
take heed to your lips that yee ſinne not
with your tongue: if ye ſhall alſo take
a time to conſider the ignorances of
your youth, and ſinnes of your old age:
if I ſay, yee looke vnto all theſe which
yet are few in regard of many moe wee
haue to looke vnto, what ſhall appeare
but a new found world of wickedneſſe

Rom. 6.

Iob 31. 1

Pſal. 39. 8
Man being
well tryed
ſhall appear
a new found
vvord of
wickednes.

Psal. 19. 12

Iere. 9. 1.

Esa. 58. 15.

Psal. 6.

discovered vnto thee? which most iustly may make thee ashamed, and compell thee to cry out with *Dauid*, O Lord vwho knoweth the errors of his life? Lord cleanse mee from my secret finnes, and keepe mee from presumptuous finnes, that so I may be made cleane from much wickednes: yea, thou shalt wish with *Ieremie*, O that my head were full of water, and mine eyes fountaines of teares that all the whol: day long I might with *Ezekiah* recount my finnes in the bitternesse of my heart, and all the night cause my bed to swim, and water my couch with teares, for the manifold transgressions, wherewith I haue offended the Lord my God.

And now because this triall of our selues is so necessary, let vs heere remember that there are two things without which wee cannot profite in this worke of triall. The one is the spirit of God: the other the vword of GOD. As for the first, man by nature is so blinded with selfe-loue, that hee accounts his owne deformitie beautie, and his bondage libertie: vwhat viler bondage

bondage then the seruitude of sinne? *O quam multos dominos habet, qui unum non habet* (said Ambrose?) and yet man vnregenerate counteth it his libertie to liue vncontrolled in the seruice of his lusts, to doe what hee will: what libertie againe so excellent as to be the free-man of God? *seruire Deo, est regnare*: and yet foolish man accounts the obedience of Gods Law (which is the law of libertie) a seruitude, and the Commandements of God hee esteemes as bonds, wherwith he will not be bound: walking the footsteps of other Rebels before him, hee cryes out, *Let vs breake their bonds, and cast their cordes from vs.* It was not the disease of the Laodiceans onely to account themselves happy when indeed they were miserable, it is the naturall disease of all the sonnes of *Adam*; for euery mans way seemeth good in his owne eyes. A pittifull blindnes, that death should raigne ouer man, and man not feelee it; that strange Lords who can claime no right vnto him, should tyrannize ouer him,

Psal. 2. 3.

Reue. 3.

Prov. 16. 2.

Ezech. 8. 9

him, and hee not endeauour to withstand it; and that Sathan should leade him away into Captiuitie bound with chaines, euen the cords of sinne, blinder then *Zedekiah*, hauing his eyes pulled out, and man should not lament for it. *But where the Spirit of the Lord is, there is libertie and freedom*, there is a knowledge and detestation of sinne, and a sighing to God for deliuerance from the bondage. The Prophet *Ezechiel* could not see the abominable idolatries of the house of Israel, till the Lord taught him to digge through the wail; but wee shall be farre lesse able to see the vile abominations that are in our owne hearts, till the spirit of the Lord digge through and demolish that thick and hard wall of induration, that naturally hideth vs from the sight of our sinnes, and keepeth vs in blindness vnder Sathans bondage.

The other thing whereby we are to proceede in this triall, is the word of God; for euery thing that is imperfect must be tried by another, not by itself:
Gold

Gold is tryed by the fire & touchstone, the waight of a thing is tryed by the balance, and the spots of the face are tryed by the glasse: thus euery imperfect thing that is tryed, is tryed by another, not by it selfe. As for the law of God it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other then it self. If any man wil try scripture, hee must with the Nobles of *Beræa*, try it by the scripture. So then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discoverie of our spots, and as the balance of the sanctuary wherein wee must bee waighed: in the last day the secrets of all hearts shall be iudged by the Gospell, and therefore it were good that in time wee did iudge our selues by it. Some try themselves by it, some try themselves by themselves, supposing they are such indeed as they haue conceived themselves to be: some againe measure themselves by others, specially with such as in their opiniō are behind them, not with such.

Euery imperfect thing must be tryed by another then it selfe

Act. 17.11

Rom. 16

Luke 18. 11.

such as in light and grace doe farre excell them, like that Pharisee, who when hee came to examine himselfe before God, thought he was good enough because hee was not like the Publican, wherein hee was also miserably deceived; for suppose he spake the truth, yet spake he it ignorantly, as *Caiaphas* said, that *one ought to dye for the people*: hee was not like the Publican indeed, the Publican was much better then hee; for he came to the Temple humble and penitent, and went home to his house iustified, whereas the Pharisee puff vp with a conceit of his owne righteousness, and iustifying himselfe, went away out of the Temple more guiltie then he came. In the triall therefore of thy selfe make not thy neighbours disposition thy rule, least thou in like manner be deceived.

How wee
may profit
by comparing
our
selues with
others,

And yet if thou wouldest profit by the example of others, remember it is a great folly to thinke that thou art religious enough, because in Religion some are behinde thee, & not rather to be

bee displeased with thy wants, when thou seest so many before thee, enriched aboue thee in all spirituall grace, and haue profited more then thou in the mortification of their sinfull lusts: hauing out-run thee further in the way of Gods Commandements, then that other Disciple out-ranne *Peter* vnto Christs Sepulchre, to learne his Resurrection. It is pittie that the Sonnes of men in worldly things can looke to those who are aboue them, thinking they haue little because they haue not so much as others, and yet in spirituall things they should look to others, that are inferior to them, and so easily stand content with the little beginning of religion they haue, because there be manie who in their iudgement haue not so much, whereas certainly if wee could try our selues by the right rule, wee should finde that as yet wee are farre from that which wee should bee, and therefore haue more neede then that holy Apostle, *to forget that which is behinde, and indencour our selues to that which*

Iohn 20.

Phil. 3.4.

which is before : following hard toward the marke for the prize of the high calling of God in Christ Iesus.

It is not enough that Pastors and Elders try vs we must try our selues.

1. Cor 2.11

Eccl. 57.14.

Wee haue therefore here yet further to obserue , that seeing the Apollle commands vs to try our selues, wee think it not enough that others try vs, and giue vs their approbation ; we must also try our selues. The Pastors may try thy knowledge, and thinke it good enough, thy superiors may try thy conuersation, and find it vnreprouable of man : but thou must try thy owne conscience, *for no man knowes the things of a man saue the spirit of man ; the mind of a man will shew him more sometime then seauen watchmen that are in a Tower.* When this Sacrament was first instituted, there were twelue who communicated with the Lord Iesus , and one of them was a diuell, and a traiterous hypocrite : the remnant knew him not, & therefore could not reprove him : but that made not *Iudas* the better man ; yet the fault which man could not finde out , the Lord discovered it : *One of*

you (ſaid he) will betray mee. Thinke it
 not therfore enough, albeit vnchallen-
 ged of man, thou maielt ſit downe at
 the Lords Table; remember the King
 will come, & take a view of the gueſts,
 euen hee who is the God of the ſpirits
 of all fleſh, and to whom the ſecrets of
 the heart are manifeſt. *Iofaphats* gar-
 ment cannot hide *Achab* from him; he
 is not blinde like *Iſaac*, that hee ſhould
 bee deceiued to take one for another;
 therefore try thou thy ſelfe, how thou
 commeſt to this holy Table, whether
 as *Iohn* louing Ieſus, and beloued of
 him, or as *Iudas* betraying Chriſt, and
 accuſed of him: for as Chriſt fore-
 tolde them, that one of them was a
 diuell, ſo the Apoſtle hath foretold
 vs, that many will eat and drinke vn-
 worthily at this holy Table; vvhoe they
 are wee knowe not, yet are they known
 to the Lord: let euery one of vs ſtrive
 to purge one, euery man try himſelfe,
 and waſh his heart from his wickednes,
 and ſo ſhall wee bee all cleane; let e-
 uery man aſke for himſelfe vvith the
 diſciples,

Other men
 cannot
 know whe-
 ther thou
 come to the
 Table as a
Iohn or a
Iudas.

Let euery
man there-
fore ask for
himselfe, Is
he I Lord?

disciples, *Is it I Lord?* am I one of them
that comes to betray thee? to crucifie
thee againe, & to tread the bloud of the
new Testament vnder my feet? let vs
neuer rest till we haue gotten the Lords
certificate in our consciences, and that
after due triall of our selues wee come
not as Hypocrites, vnpenitent and vn-
belieuing Atheists, but as diseased and
poore sinners, to seeke the Lord Iesus
the Sauior of the world: for if we do so,
then shal we get that answere which the
Angell gaue to the two *Maries*, Feare
not yee, because yee seek Iesus who was
crucified: wee shall eate at this Table &
be satisfied, and shall go away not with-
out feare indeed, but hauing our feare
tempered with great ioy, because wee
found the Lord.

We should
try our
selues, and
not other
men.

And lastly, let vs remember that
the Apostle commaundeth vs to try
our selues, and not to try other men.
It is a corrupt custome of men at these
times of holie Communion, to list the
conuersation of their neighbours and
brethren, more narrowly then euer

Laban

Laban
hee
to ch
of a h
men
etern
for fr
and f
door
glory
for o
is hig
that v
they
Gods
their
pride
the co
were
they
semb
when
of lou
and f
heart
postle

Laban ſearched *Jacobs* ſtuffe, to ſee if
 hee could finde any thing wherewith
 to charge him; and this they doe, not
 of a heart to forgiue (which were com-
 mendable) but of purpoſe to ſeeke the
 uttermoſt recompence & ſatisfaction
 for ſmalleſt offences don againſt them:
 and ſo where they ſhould caſt open the
 doore of their hearts to the King of
 glory, and prepare in the deſart a path
 for our God by making low that which
 is high within them, & making ſtreight
 that which is crooked; by the contrary
 they ſtop all the paſſages and wayes of
 Gods accellſe vnto them: for now
 their affections are exalted ſo high by
 pride againſt GOD, that they deſpiſe
 the counſell of his word: crooked they
 were before, but more crooked now:
 they liued without loue before and diſ-
 ſembled it, but now are not aſhamed
 when God calleth them to the Table
 of loue, plainly to profellſe with rough
 and fierce ſpeeches the hatred of their
 hearts; they put off that which the A-
 poſtle commaunds them to put on, as
 the

This re-
 proves the
 who before
 Cōmunion
 try faults
 lone to the,
 mote then
 finnes done
 by them.

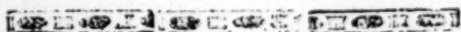
the Elect of God, namely tender mercie, humblenesse of minde, meekenesse and long suffering; they insist to search out the sins don against them by men, and ouerpasse the sinnes by themselves done against God; *Louers of themselves more then louers of God.*

Leue. 19. 17.

I grant indeed, it is a point of Christian duty to admonish our brethren of their sinnes, if it be done in loue: for so vvee are commaunded. *Thou shalt not hate thy brother in thy heart, but shalt reprove him.* It is hatred and not loue for the father to spare correction, or the brother to spare admonition to his brother in his sins. I confesse in like manner, that he who hath offended is bound to reconcile himselfe vnto thee before hee offer his sacrifice to the Lord; but in case that hee neglect to doe it, yet standest thou bound and obliged to forgive him, and to take heede that thou despise not so great a saluation offered by the Lord, because another dischargeth not that brotherlie dutie, which he ought vnto thee. As another

mans

mans faith will not iustifie thee, so another mans sinne will not condemne thee; and therefore mourning for that which wee cannot amend in others. let vs cheefly attend to our selues, as wee are heere cominanded.



CHAP. VIII.

The points of preparation are two: First, that wee lay aside our olde sinnes: Secondly, that we put on the new Christian disposition, consisting in three things: First, that towards God we be holy and heauenly minded: Secondly, that towards our neighbours wee be loving: Thirdly, that wee be sober and little in our owne eyes. The comfortable fruite arising to vs at this holie Table.

BUt nowv leauing to speake any more of this triall generally, wee enter to speake of the particuler points of this triall. The whole triall and examination required in those who are to

Zach. 3.

Eph. 4.

2 Cor. 6. 14

Rom. 13. 12

to the banquetters of this holy Table, I reduce to these two: the first is, that wee try our selues whether or no with *Iosua* wee haue cast away our filthy garments, that is, if wee haue cast off the old man, which is corrupt through deceiueable lusts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after God is created in righteousness and true holiness*. First of all therefore we must take pains to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our old sinnes, hauing that lodged in our hearts, which wee dare not present vnto God: for seeing no man will sit downe at the Table of his enemy, what great presumption is it in vs to sitte downe at the Lords Table, as long as our sinne which is the cause of enmity is not removed? *There can be no communion betweene light and darknesse*. Let vs therefore be changed from that which we are; *let vs cast away the workes of darknesse, and be renewed*

in

in the spirit of our minde, if so be wee desire to be vnited with the Lord: hee is the holy One of Israell, GOD blessed for euer, in vvhom there can be no shadow of alteration; so that of necessity the change must be vpon our part.

It is written of the Lionesse, that hauing had commixtion with the Leopard, shee washeth her selfe in water before shee company againe with the Lyon, that so hee should not by sent discerne her adultery. And *Basile* in his *Hexameron* writes, that the Viper, a most pernicious kinde of Serpent, before her copulation with that Sea-fish called *Muræna*, dooth first vomit and cast out his venemous poyson: thus the beasts in their kinde (so farre as they can) do reuerence one to another, to teach man that hee is worse then a beast indeede, except hee cast off the filthy slime of his old sinnes, that hee may be ioyned with the Lord: for by nature wee are more adulterous then the Lions, (for what is the vanitie after which wee haue not gone a whoring?)

Y

more

Iam. I. 17
Otherwise
no cōmu-
nion with
the Lord.

Basil. Hexa.
Hom. 7.

Este. 2. 12.

more venemous also wee are then the Viper, full of hatred, malice, enuie, debate, and therefore had need to vomit out our iniquities by repentance, and to wash our selues in that fountaine opened to the house of *Dauid*. Before that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue moneths, fixe moneths with oyle of myrrhe, and fixe moneths with sweet odours: shall such reuerence bee done to mortall flesh, whose carcasle was shortly to bee made a prey to the wormes, and shall wee carry no reuerence to our immortall husband the Lord Iesus? shall we take no paines to purifie our heart, that wee may be presented as a chaste spouse vnto him?

2. Cor. 12. 2

Without diuorcement from our old sins, no marriage with the Lambe.
Psal. 45.

Let vs not deceiue our selues: except we forsake our fathers house, and our owne people, that is, except we be diuorced from our old sins, wherein wee were borne and brought vp, it is not possible that the King shal haue pleasure in our beauty. Let vs call our deeds to examination before the tribunal of our con-

conscience: let vs cast out the Cananits and not pittie them, that the peace of God may dwell with vs: let vs deliuer *Barrabas* to bee crucified, that Christ Iesus may liue in vs. Why shall these Serpents (I meane our crooked affections) bee nourished any longer in our bosome, which liue vpon our bloud, and cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs and our old sins.

Neyther must wee heere thinke it enough to fight against our sinnes, but we must euery one of our selues make a particular inquisition of these domestique sinnes, and predominant euill affectiōs that haue most of all oppressed vs: for there is none of vs all but wee haue in vs our owne Idoll, whereunto many times we do seruice, to the great offence of God. And albeit this narrow tryall of our sinnes shal discover to vs a wonderfull discordance betweene our nature and the most holy law of the Lord, yet let vs not be discouraged, considering that we are best in the

Not a generall confession, but a particular inquisition should be made of our sins.

2 King. 21.
29.

1 Pet. 4

1 Cor. 11. 31

Psal. 34. 18

Iere. 2. 35.
Esa. 2. 12.

eyes of God, when wee are worst in our owne eyes, and most acceptable to him, when wee are most displeased with our selues. The Lord was moued euen with *Achab* his temporall humiliation: *Seest thou not* (said hee to *Elisha*) *how Achab is humbled before mee? Because hee submitteth himselfe before mee, I will not bring that euill vvhich thou hast spoken, in his dayes:* and will not then the Lord much more be moued with the true humiliation of his owne seruants? No doubt, if wee cast downe our selues before the Lord, hee shall lift vs vp, if wee humble our selues hee shall exalt vs, *If we iudge our selues, we shall not be iudged of the Lord, for the Lord is neere vnto them that are contrite, and will save such as are afflicted in spirit.* But if we come before the Lord in presumption of our mindes, and not touched with the sense of our sinnes, then shal he execute that fearfull threatning vpon vs, *I will enter into iudgement with thee, because thou saist I haue not sinned: though thou wert high, & exalted like the*

the Cedars of Labanon, & the Oakes of Bashan, proud & hauty in thy conceit, the Lord shall abase thee, & bring thee low, *for he is the Lord that resisteth the proud, & giueth grace to the humble.*

1 Pet. 5. 5

The other poynt of our triall and preparation, stands in putting on that three-fold Christian disposition; that towards our GOD wee be holy and heauenly minded; towards our neighbours louing, righteous and mercifull; and as concerning our selues, that wee be sober and lowly: for so the grace of God, vvhich hath appeared teacherh vs, that *vve should denie vngodlinesse and world lusts, and should liue godly, righteously, and soberly in this present world.*

Tit. 2. 11

This is our wedding garment, *euen that pure, fine, and shining linnen, vvhich is the righteousness of the Saints.* A garment not partie coloured like *Iosephs*, but compact of many vertues & graces of Christ Iesus. These be his badges and Cognifances, whereby wee are knowne to bee his: the putting on of these, is the putting on of Christ; for

Reue. 19. 8

Gene. 37. 23

Colos. 3. 12.

his grace translateth vs out of nature, and transformeth vs into his image by his owne spirit.

And first as concerning our disposition towards God, it should not onely be holy (as I haue said) but also heavenly: for since wee call him our Father which is in heauen, wee must see what heavenly disposition we haue to goe after him: and whether wee be weary of our absence from the Lord; like *Dauid* wearie of his dwelling in the Tents of *Kedar*, and desire with the Apostle to remooue out of the body, that we may dwell with the Lord: for heere is not the place of our rest. The best of our life vpon earth (except it be the little taste of that hid Manna, wherewith the Lord now and then comforteth our soules in this barren Wildernesse) it is but like the life of that forlorne Sonne, who hauing banished himselfe from his fathers house, was driuen to fill his belly with the husks that were giuen to the Swine, & oftentimes could not get them. Wee haue

Psal. 120.

Phil. 1.23

haue experience enough of the vanity of worldly comforts, wherein there is no contentment : would to God wee could also learne with that prodigall son to bethinke ourselues & conclude to make home againe to our fathers house, *in whose face is the fulnesse of ioy* : surely the least of them that dwell in our fathers house haue bread enough, they are filled with the fatnesse of his house, and receiue drinke out of the riuers of his pleasures : what pleasure then should it bee to vs to liue here in this strange Land, where our soules are almost dead for hunger?

Psal. 16. 11

There is no greater thankfulness that man can shew to the Lord, then to declare in his affection that hee cannot liue without the Lord, nor rest content so long as hee is absent from him. The Lord in the worke of creation neuer rested till he had made man : and man can do no lesse of duty then passing by all Gods creatures to resolute with him selfe, I will neuer rest till I enjoy the Lord. The soule of man
should

Our soules
cannot rest
but in him.

Eccle. 2. 3.

Psal. 39. 5

August.

should bee like that Doue of *Noah*, which being sent forth from the Arke, found no rest to the sole of her foote, vntill shee returned againe to him that sent her : and indeed without the Lord where can wee rest ? Goe thy way with *Salomon*, and prooue all the goodnesse of the children of men, which they inioy vnder the Sunne, thou shalt finde it is but *vanitie*, and *vexation of Spirit*. Whatsoeuer man cleaueth to beside *Iehouah*, the true subsisting Lord, it is but a lying *vanitie*, which hath nor in it that substance and certaintie vvhich man imagines, yea man (without God) in his best estate is altogether *vanitie*, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the vword of God and experience taught him ; *Fecisti nos Domine ad te, & semper inquietum est cor nostrum, donec requiescat in te*: thou madest vs, O Lord, vnto thy selfe, and our heart is euer vnquiet till it rest in thee. The wicked who are strangers from the womb, pretend they in

in their countenance what they will, yet
 euen in laughter their heart is ſad, for
 there is no ioy nor peace to the vicked:
 (*ſaith my God*) their heart is mooued as
 the Trees of the Forreſt ſhaken with the
 vvinde. As the point of the Marriners
 compaſſe, ſo long as it is not direct to
 the North, trembles continually; ſo the
 ſpirit of the wicked (not ſet vpon the
 Lord) is neuer quiet, but toſſed to
 and fro with reſtleſſe perturbations,
 which in a part preſent hee feeles, but
 ſhall better perceiue it when hee goeth
 out of the bodie. For tribulation and
 anguiſh ſhall be on the ſoule of euery man
 that dooth wickedly: this is the portion
 of them that forſake God, and wander
 after vanitie. It is good therefore for vs
 to draw neere vnto God, ſaying with
Dauid, *Whom haue I in heauen but thee?*
and I haue deſired none in the earth with
thee. The Lord worke this heauenlic
 diſpoſition in vs.

And now to helpe forward our
 earthly minds vnto it, we haue to con-
 ſider both the time & place, when and
 where

Pro. 14. 13

Eſa. 48. 32

Eſay 7. 2.

Rom. 2.

Pſai. 73.

2. Things
 profitable
 to helpe vs
 to this hea-
 uenly diſ-
 poſition.

I
 Consideration of
 the place
 wherein
 this Sacra-
 ment was
 first insti-
 tuted.

2
 Consideration of the
 time.

where our Sauour did institute this sacrament. The place is recorded by Saint *Luke* to haue beene an vpper Parlour: the consideration of the place (saith *Nazianzen*) dooth some way warne vs that wee should celebrate this holy sacrament with high and heavenly affection. When God gaue the law, hee came downe from heauen to the top of *Sinai*, and *Moses* went vp from the Plaine to it, and so (saith hee) had familiar conuersatiō with the Lord: and here as the Lord commeth downe as low as hee can in this Sacrament for our capacity, it becometh vs to mount vp as high as possible wee can in our affections, if so bee wee be desirous to meete the Lord: otherwise if the Lord shall abide in his glory and inaccessible light, and if man shall lye still in the darke dungeon of his base and earthly minde, what familiar meeting can there bee betweene God and man? And as for the time, Saint *Iohn* witnesseth that our Sauour ordained this sacrament when he was to goe out of the world

world to his father ; wherein ſaid *Auguſtine*, *Spes membris in capite data, quod eſſent in illo tranſeunte ſine dubio ſequutura*. Yea, not onely ſhould it nourish our hope, that where hee is, there once wee ſhall be, but ſhould waken our affection and deſire to goe after him : wee ſhould eate and drinke at this holy Table, not as if wee were here to remaine, but ſhould celebrate this Supper as a Paſſeouer, ſtanding as Pilgrimes, with our loines girded vp, hauing our ſtaues in our hands, readie to follow our Lord, who is gone into heauen before vs : and euery day of our communion ſhould bee a new departing of our hearts out of this world, vnto our heauenly Father ; yea, wee ſhould receiue this meate from the Lord, with that warning which the Angel gaue to *Eliab* in the wilderneſſe: *vp and eate, for thou haſt yet a great iourney to goe*. This bread is giuen vs, that in the ſtrength thereof, wee may walke forward the way which is before vs : not that we ſhould lye downe and
reſt

*Auguſt. in
loan.*

The time
warneth
vs to cele-
brate this
ſupper like
a Paſſeouer

1. Kin. 19. 7

rest vs in this wildernesse, as if wee had now attained to the end of our journey. The Angell wakened *Eliah* twice sleeping vnder the Iuniper tree, twice hee touched him, and twice bad him vp. eat and walke; at length hee rose and walked in the strength of that bread fortie dayes: But alas, our securitie is greater then his; many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee proposed heauenly food vnto vs, & now againe this day the Lord reneweth his mercie towards vs. The Lord waken vs, and graunt at the length that we may rise and walke, following the Lord till wee appeare before the face of our God in Sion.

But most of all the meditation of the loue of God is profitable to work in vs this heauenly disposition.

But of all other meanes, the most forcible to rauish our hearts after the Lord, is a deepe meditation of the loue of God towards vs. The Apostle protesteth it is a loue that passeth knowledge; the height & breadth, the length and depth whereof none is able to comprehend; he that at one time cried
out,

out, Come and I will tell you what God hath done for my soule, is compelled another time to confesse, O Lord my God, thou hast made thy wonderful workes so many, that none can count in order to thee thy thoughts towards vs: I would declare and speake of them, but they are more then I am able to expresse.

Psal. 66.6

Psal. 139.

And yet, although wee be lesse able then the Elephant at one draught to drinke vp the great riuer of Iordane, let vs be content with the wearied Passenger, willinglie to take in so much as may refresh vs; we cannot measure the waters of the Sea in our fist, nor number the starres of heauen, and how then shall wee number his mercies which are aboute all his workes? Shall wee therefore not looke to them, nor behold that glory of God which shineth in them? though wee cannot comprehend his incomprehensible loue, (yea blessed are wee if it shall comprehend vs) let vs notwithstanding earnestlie and feruently meditate vpon it, not by startes & vanishing motions: for as a
Candle

It is not a light meditation of this loue that will raise vp our hearts.

Candle dooth not at the first receiue light from the fire, were it neuer so blowne, but if for a time it bee holden constantly to the fire it is at the length enlighened : so it is not vanishing meditations that will warme our hearts with the loue of God ; but if wee shall continue without wearying to exercise our thoughts vpon this great loue that the Lord hath borne towards vs ; it shall happily fall out at length that the powers of our Soule shall bee inflamed with his loue, and we shall find the saueur of death in euery thing that smelleth not of his loue.

Neuer such
a loue shew-
ed as Iesus
hath shewed
vnto vs.

No greater Loue then this (saith our Sauour) can bee shewed among men, then that a man should bestow his life for his friends : but that which man is not able to shewe, our Lord Iesus God and man hath shewed to his children, his goodwill : for the Loue hee bore to vs, hee gaue himselfe in a sacrifice for our sinnes on the Crosse, euen when wee were his enemies, and hath here in this Sacrament giuen himselfe

a food of nourishment vnto vs : for
 so that Disciple beloued of him dooth
 testifie ; *When Iesus knew that his houre*
was come, that hee should goe out of the
world vnto his Father, for so much as he
loued his owne, vnto the end hee loued
them : therefore did hee institute this
 Sacrament, that therein he might com-
 municate himselfe to them. O wonder-
 full loue, stronger then the loue of *Io-*
nathan to Dauid ! When *Jonathan* and
Dauid were forced to part company
 because of *Sauls* Tyranny, *Jonathan*
 gaue *Dauid* his garment, his girdle,
 and his armour : he had no better, and
 could giue no better, and so with ma-
 ny teares and mutuall imbracings de-
 parted from him : but our blessed Sa-
 uiour before hee remoued his corpo-
 rall presence from vs, gaue his life to
 redeeme our life from the death : hee
 sent out bloody sweat abundantly, as
 the witnesse of his burning loue to-
 wards vs, hee poured out an euerlast-
 ing prayer to his father for vs, he hath
 left behinde him in his last will, his
 peace

Iohn 13.1

Stronger
 then the
 loue of *Io-*
nathan to
Dauid.
 1. Sam. 20

Iohn 17 14

Cant. 5. 9.

Chrys. serm
de corpore
Christi.Or the loue
of a mother
to her Chil-
dren.

peace for our portion : hee hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a spirituall foode, vntill his second coming againe. No meruaile his Spouse in the Canticles, praised his loue to be far aboue the loue of women : for though in some of them the naturall strength of affection be so great, that it makes them endure the painefull bearing and bringing vp of their children with the milke of their breast, yet what is that comparable to this? nothing indeede. Such a loue as heere our Sauour hath discouered towards vs, is not to bee found againe in the world : for whereas mothers (saith *Chrysostome*) eyther commit their Children to Nurser, or else bring them vp vpon the milke of their owne breasts ; Iesus Christ feeds vs not with the milke of another, but with his owne flesh and his owne bloud. Necessitie sometime hath compelled the Mother to eate her owne children, but we neuer read that compassion hath moued the mother to giue her.

her owne flesh to preferue her Children that they should not dye in famine. But our Lord Iesus is that kinde Pelican that sendeth out his owne bloud to nourish his young ; and all this hath our Lord Iesus done, not grudgingly but willingly, prouoked herunto by that seruient Loue he bare to the glory of God his father, & to our saluation.

Which shall yet appeare more evidently out of his owne comfortable saying to his Disciples: *I haue greatly desired to eate this Paffeouer with you:* O word full of consolation ! sundrie Paffeouers had hee eaten before with them, but hee protested this was his desired Paffeouer : See you not heere his vnquenchable Loue ? hee knew it was the last he was to eate vpon earth ; hee knew hee was to drinke no more with them of the fruit of the vine, till it was fulfilled in his Fathers Kingdome : hee knew that the same night they would betray him, and that after supper a bitter cuppe of Passion was

Z abiding

A prooffe of
Christs wonderfull loue
towards vs.
Luke 22

abiding for him yet his loue overcame all these impediments and made him thinke long to cate of this paffeouer : and which is much more, before euer hee gaue himfelfe to bee crucified for vs vpon the Crosse, hee provided this Sacrament as a meanes of the communication of himfelfe vnto vs, thereby assuring vs that his sublequent passion should not defraude vs, but rather afford vnto vs, and make readie for vs, that righteousnesse and life by Christ purchased on the Crosse, and communicated in the holy Table to them who are his. In the one hee was prepared and made ready as the onely foode of our soules to eternall life : in the other hee is applyed, communicated and giuen vnto vs ; both of these necessarily behooued to be done for the worke of our Saluation. *Sicut enim ad potandum vinum venire nemo potest nisi botrus calcetur ante, & prematur : sic nos sanguinem Christi bibere non potuimus, nisi Christus prius fuisset calcatus & pressus.* It was a great loue which made our

Cyp. lib. 2
Epist. 3

our Sauour content that his blood should be shed out on the Crosse, and so should be made both a ranfome and a conuenient food for vs; for the Father sent him, *quasi sacrum plenum misericordia, in passione conscindendum, ut effundatur quod in eo latet pretium nostrum*. So is this also a new declaration of his loue, that before his body was broken and his blood was shed, hee first obtained the meanes whereby it should be communicated vnto vs.

These and many more spirituall meditations should be vnto vs as the breathings of the mouth of God, to kindle in our souls, that little spark of the loue of God, which alas, for fault of entertainment is almost ouer-gone and extinguished with the ashes of our corruption: for seeing our Sauour longed to eate with vs, shall not wee long to eate with him? hee greatly desired to giue himselfe to vs in this Table, and for vs on the crosse; and shall not wee earnestly desire to receiue him; hee knew it was the last he should eate vpon

Z 2

earth

Bernard in
Ezech. ser. I

What a notable comfort we haue here, that this banquet begun in earth, shall be fulfilled in heauen.

Luke 22.16

Jonah 2.8.

Iere^s 2.13.

Cant. 5.1

Cant. 1.

1.Kin. 19.19

earth, and that after it, heavy sufferings abode him : wee knowe that our banquetting heere is the banquet that shall be accomplished in heauen : it is begun here, it shall not end here. Comfortable is that word of our Sauour, *it shall be fulfilled in my kingdome*; and will not we then ioyfully begin this banquet ? shall wee be so foolish as to waite vpon lying vanities, and forsake our owne mercies; shall wee turne our back vpon the fountaine of liuing waters, and digge to our selues Cisterns that can hold no water? certainly our darknesse is grosser then the darknesse of Egypt, and our hearts harder then the Adamant, except this burning loue of our Lord Iesus rauish vward our hearts after him. The spouse in the Canticles professeth shee was sicke of the loue of her glorious husband the Lord Iesus : but alas wee are nortouched with the like loue, wee feelee not the smell of his ointments, & therefore with the rest of the Virgins wee runne not after him. *Eliab* touched *Elisha* with his mantle, and therewithall the

the Lord ioyned his inward calling, and ſodainly *Eliſha* left his plough of Oxen, and of a husbandman became a Prophet. Now the Lord calls vpon vs by his word and Sacrament, let vs also pray, that the Lord would shed abroad in our hearts by his holy spirit, the sense of that loue of God; then shall wee neglecting all things run after the Lord, seeking only to enioy him.

Rom. 5.

The men of this world maruaile to beholde the suddaine chaunge of life which is made in the children of God by his effectuall calling; they maruaile to see them running so feruently after Christ, seeking him by continuance in prayer, by hearing of his word, by participation of his Sacraments, and that with such an insatiabable desire that in this life they can neuer be satisfied with hearing, reading, praying, and communicating: but if the Lord should in like mannertouch their hearts, & let them fee the power of an inward calling, then would they maruaile no more, farre lesse disdaine; yea, they would

Worldlings
who tary
from Christ,
if they were
touched
with the
sense of this
loue, would
forsake all
and follow
him.

1. Sa. 19. 13.
Women
would be
changed
like *Mary*
Magdalen.
Luke 7.

And sinfull
men would
be changed
like *Ma-*
thew the
Publican.

make hast, and ioynethemselues to the company of the godly : *And Saul also should become amongst the Prophets.* The woman who had liued before a licentious life, would now change it with *Marie Magdalen* : shee had beene a great sinner in the Citie, but became an example of Repentance to all the sinners in the Citie ; she doth prostrate no more her body to her carnall Louers, but falleth downe at the feet of Christ, to craue his mercy ; in stead of her wanton lookes, her eyes poure out teares : and her beautifull hayre, which before shee set out as a proclaimer of her lust, now shee pulleth downe to wipe the feete of Christ. Thus all the former meanes of her sin, shee maketh new witnessles of her repentance. The man in like manner, who had sate all his dayes with *Matthew* at the receipt of Custome, that is, who had liued in the sinfull trade of vnlawfull gaine, would now in like manner forsake it : but where the Lord by effectuall calling workes not in the heart an earnest loue

loue of God, no maruaile they lie still in the graue of their sinnes, and rise not to walke after the Lord. We are therefore so much the more to vse all the ordinarie meanes which may kindle in vs that little sparke of the loue of God, till it grow vp vnto a great flame, for the farther vnion and coniunction of our soules with Iesus Christ: and this for our disposition towards God.

As concerning our Christian disposition to our neighbour, it is vsuall to the spirit of God to promise it vnder loue. Our Sauour saith, that loue is the Cognisance of his Disciples: and the Apostle calleth it *The band of perfection, and fulfilling of the Law*; and no meruaile, for loue speaketh with the tongue of euery vertue. And the sundry precepts wee are commanded to do vnto our neighbour, are summarily comprehended vnder this one, *Loue one another*. As this Sacrament sealeth vp the communion of the members with the head, so it seales vp the communion of the members among themselves:

felues: for this breade whereof wee eate
 is of many graines of wheate made vp
 into one breade ; and the wine is the
 iuyce of many berryes , collected and
 vnited into one , to teach vs that all
 the communicants at this holy Table,
 how many so euer they bee , ought to
 agree together in one , like members
 of one bodie , as hauing one Father,
 one Faith, one Baptisme, one Inheri-
 tance, as Brethren quickned all by one
 and the selfe same spirit : which is not
 to bee found againe in all the world,
 except in this excellent brother-hood.
 As wee cannot bee ioyned to the head
 without faith , so can wee not be knit
 to the members without loue. Stones
 and timber cannot make vp a building
 till they be ioyned, and sundry pcees
 of metall cannot bee melted into one
 worke without fire ; no more can Chri-
 stians bee vnited in one mysticall body
 without loue : and therefore our Sau-
 our at the celebration of this Sacra-
 ment recommended Loue to his Dis-
 ciples, by a new commaundement,
 which

Without
 loue wee
 cannot be
 of the com-
 munion of
 Saints.

Iohn 13.34

which hce so called, because it should neuer waxe old: yea, so much doth he account of it, that he will accept no seruice wee owe to himselſe, without that dutie of loue wee owe to our brethren. If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thy offering, goe thy way, and firſt be reconciled to thy brother, then come and offer thy gift. Of this it is euident, that without loue to our brethren, we can do no acceptable ſeruice to the Lord.

In this therefore let vs trie and examine our ſelues, what compaſſion wee finde in our hearts toward our brethren; what willingneſſe to doe them the good we can; what loue to beare one anothers burthen; what readineſſe to forgiue when wee are offended; what humbleneſſe of minde to aſke them forgiuenesſe againſt whom wee haue ſinned, practiſing theſe precepts: *While yee haue time doe good vnto all men*: and againe, *Forbear one another, forgiue one another, euen as God for Chriſts ſake forgauē*

Of the effects by which our loue ſhould be tryed.

Gal. 6. 10

Ep'ies. 4.

Readinesse
to forgiue,
rare to be
found.

Micah. 7. 1

Christians
liue now
like Iewes
and Samari-
tans of old.

forgaue you. The Maiestie of God (al-
though thus offended) did first seeke
man to bee reconciled with him; and
shall man that hath offended thinke
euill to seeke his brother to berecon-
ciled with him? but alas are these fruits
of godlines now to be found amongst
men? if thou seeke them thou shalt
finde them *As the Summer gatherings,*
or as the grapes of a Vintage cut downe;
though thy soule desire to eate the
fruit thereof, thou shalt not finde it:
for the good man is perished out of
the earth: such as are Christians by
name, they liue like the Iewes and Sa-
maritans, of whom it is written that
they might not conuerse together: to
forbeare and forgiue one another, to
them are precepts of an vncouth lan-
guage, which they vnderstand not. As
a sparke of fire easily kindles a heape
of powder: so a small offence remoueth
all their affections: they are not slow
vnto wrath like the Lord, and far lesse
like him in readinesse to forgiue.

As men (saith Lactantius) are mortall;

so

so their anger should bee mortall. Our Sauour saith, the Sunne should not go downe vpon our wrath: the Apostle commands vs to bee Children concerning anger and malitiousnesse; who as they doe not deepeely conceiue it, so they doe not long retaine it, but are shortly familiar with them with whom they were a little before offended: but as it was doubted of *Sylla*, *Syllane prior an Sylla iracundia sit extincta*, so is it out of all doubt that in many vipers of this age, anger dieth not till they diethemselues.

And as for dooing of good to their neighbours and brethren, they liue in the world like monsters, or like those Gyants, the sonnes of *Anack*: they alone be the Lords of the earth, as if the world were made for them only, or they at the least were borne for themselves. Churlish like *Naball*, shall I take (saide he) *my bread and my flesh*, and giue vnto *Dauid*? all that they haue they account so to bee theirs as if they had not receiued it, or were not the Lords

As men are mortall so should their anger be.

Readinesse to do good to others is as rare.

Professors liue like the sonnes of *Anack*, churlish *Nabal*, or the rich glutton.

Zach. 11.9.

1. Ioh. 4.8.

Lords stewards, bound to distribute to the necessities of his Saints ; the rich gluttons , they vse it as a morzell for their owne mouth : *Now my soule thou hast enough for many daies*, let Lazarus fare as hee may : they thinkewith Cain they are not keepers of their brethren, *that which dieth let it die*. These and many moe are the common and seene corruptions of this age: wherein we are to examine our selues 'how farre the renewing grace of the Lord hath made vs to depart from them, and what holy loue wee haue put on : *For hee that loueth not, knoweth not God, because God is loue : and hee that loueth not his Brother whom hee hath seene , how can hee loue God whom hee hath not seene ? Heerby wee knowe that we are translated from death to life, because wee loue the Brethren*. And thus much wee are content to haue touched of our disposition to- vvard our neighbour.

Novv last of all concerning our disposition in our selues, let vs be sober, esteeming basely of our selues, highly of

of the Lords mercy, hungering and thirsting for his saluation : and in very deed the more wee shall consider how God hath magnified his holy name by his maruailous mercies towards vs, the more shall wee bee compelled to cast downe our selues before him in all humilitie and submission of our spirits. When *Dauid* promised to *Mephisbofeth* that hee would shew him kindnesse for *Jonathan* his fathers sake, *Mephisbofeth* humbled himselfe to the ground and saide, What is thy seruant that thou shouldest looke to such a dog as I am? but heere the Lord our God not onely promisetht vnto vs kindnesse for his Sonne Christ Iesus sake, but presently performes it, and inuesteth vs againe with our Fathers inheritance, which we forfeited in *Adam* : and where wee were of our owne nature but dead dogs, vncleane creatures, dead in sinne and trespasses, now behold what loue the Father hath shewed vs ; hee hath made vs partakers of this heavenly vocation as to bee his sonnes and heyres ;
and

2. Sam 9.

Ephes. 2.

1. Ioh. 3. 1

Like *Iacob*
& the Cen-
turion, the
woman of
Canaan and
Elizabeth.

and shall wee not then in our venie
hearts bee humbled before him, ac-
knowledge our great vnworthinesse
and his excellent mercies? Let vs con-
fesse with godly *Iacob*, I am not wor-
thy (O Lord) of the least of all thy
mercies; & let every one of vs say with
the Centurion, I am not worthy Lord
that thou shouldest enter within my
roofe. Let vs with the woman of Ca-
naan acknowledge our owne roome:
if the Lord should giue vs but the be-
nefit of whelps and dogs, that is, should
suffer vs to goe vnder our maisters
Table, and eate of the crummes that
fall from it, yet were it more then anie
way wee haue deserued: and how then
are wee bound to haue our hearts and
our mouthes filled continually with
the prayses of our God, who hath be-
stowed vpon vs his greatest mercies,
when wee were not worthy of the least,
and hath set vs downe as Sonnes and
Daughters, and Heires at the Table of
his Children, that were not worthy as
dogs and whelps to creepe vnder it?
haue

haue wee not cause to crie out with David, O Lord what is man that this manner of way thou art mindefull of him? Elizabeth maruailed that Mary came to visit her, and in the humility of her heart cryed out, Whence commeth this that the mother of My Lord should come vnto mee? but wee haue more cause to meruaile at the maruailous mercies of the Lord: for what are wee that the fairest among the children of men should be delighted with our loue; & our Lord should come to visit the base estate of his seruants, and communicate himself, his light, his life, and his grace vnto vs? Let no man thinke that I haue multiplyed these places of Scripture without a cause. The beginning of the diuision betweene vs and the Lord, flowed from the pride of our nature; & vnlesse we humble our selues, and be content in our mindes to sit lower then dust and ashes by reason of our sinne, it is not possible wee can be vnited with the Lord: this is the counsell that in few words Micah giueth vnto vs,
He

Psal. 8.

Luke 1.
Our humiliation necessarily required for effecting our vni-
on with God.

Micah. 6. 8

He hath shewed thee O man what is good, and what the Lord requireth of thee; surely to doe iustly, and to loue mercy, & to humble thy selfe to walke with thy God. The Lord is indeede a most high God, yet hee is neereſt vnto them; and they goe ſoonest vp vnto him, who are least in their owne eyes, and tremble at his words.

With this humiliatiō, we should haue also an hungering for the Lords saluation.

Luke 1. 37

And beside this inward humiliation arising of the sense of our owne vnworthinesse, let vs come with a hunger and thirst for the Lords righteousness and saluation: *For he will satisfie the hungry, but the full he sendeth away empty:* onely they that haue the spirituall appetite, hunger & thirst, are meete to be communicants at this holy Table. As that oyle multiplied by *Elisā*, ceased not so long as the widow had any vessel wherein to receiue it: so shall neuer that oyle of grace decay, but be multiplied and increased vnto all, that with open and enlarged hearts are ready to receiue it. Thou therefore, who art more readie to faint for spirituall hunger

hunger then was *Jonathan*, come hither put out the hand of faith, eate of this hony and make thee full; and thou that art licke (with the Spouse in the Canticles) for the loue of Iesus come hither, and the Lord will stay thee with the flagons of his wine. Art thou almost dead like the Egyptian the Seruant of an Amalekite, whom *Dauid* found in the field? take and eate of this bread, and thy Spirit shall returne againe vnto thee. But alas, where is this spirituall appetite to be found amongst vs? the deadnesse of our heart is lamentable: we see not our wants, wee see not his beauty; wee smell not his oyntment; wee taste little of his goodnesse, and therefore we make not haste to run after him. *Dauid* mourned ouer the dead body of *Abner*: but alas (if wee could) wee haue much more cause to mourne ouer our dead soules. Oh that there were in vs that holy desire which *Dauid* protesteth to haue beene in him: *My soule fainteth for the saluation of God: As the Hart brayeth for*

A a

the

For the
Lord filleth
the hungry
and streng-
then them
who are rea-
dy to faint.

2. Sam. 3. 33

Psal. 42.

Math. 5

the rivers of waters, and thirstie ground
desireth raine, so my soule panteth after
the living God. Blessed are they who hun-
ger and thirst for righteousness, for they
shall be satisfied.

These onely are the guests and ban-
queters that shall eate of the delicacies
which heere hee hath prepared, and
whose soules shall bee delighted with
his fatnelle. These shall goe from this
Table, as *Moses* came downe from
Mount Sinai, & his countenance chan-
ged. They shall arise with *Eliab*, and
waile on in the strength of this bread
all the whole daies of their pilgrimage.
They shall goe on their way with
Samsen, eating of the hony which they
haue found. They shall depart from
this Table, as the two *Maries* did from
the Sepulcher with great ioy. These
shall goe home to their owne houses,
iustified with the Publican, reioycing
because they haue found a treasure and
haue felt the sweetness of this Manna:
they shall not be able to conceale this
great ioy from Israell, but shall bee
forced

Luk. 18. 14.

2. King. 7

forced to tell euery *Nathanael* whome
they meet, *we haue found the Messiah:*
and in all time to come their soules
shall cleaue to the Lord without Sepa-
ration, more straightly then the men
of *Iudah* and *Ierusalem* cleaued vnto
Dauid their King. They shall say to the
Lord, as *Elizeus* said to *Elisha*: *As the*
Lord liueth, and as thy soule liueth, I will
not leaue thee: and with *Peter*, *whether*
O Lord shall I goe from thee, seeing thou
hast the words of eternall life? The Lord
worke this spirituall disposition in vs
for *Iesus Christs* sake: to whom with
the Father and the holy Spirit be
all honour, praise, power,
might and dominion
ascribed both now
and for euer

Amen.

Aa 2

PRAY.

Ioh. 1

1. Cor. 7. 35.

2. Sam. 5

2 King. 2. 2

Ioh. 6. 68.

PRAYERS FOR PRIVATE HOUSES AND FAMILIES.

Morning Prayer.

O Most gracious God, & louing Father, we hartly thank thee for all thy louing kindnesse so abundantly shewed towards vs ; for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruatiou, and for that assured & most comfortable hope which thou hast giuen vs of our Glorification in the world to come. We praise thy gracious goodnesse for so mercifully preserving vs this present night, and deliuering vs from all dangers both of soule & body: for that thou hast granted vs so sweete and comfortable rest, & hast now presently brought vs to the beginning of this day. And as thou hast safely preserved vs vnto this present houre from all the dangers of this life : so wee beseech thee to continue this thy fauor towards

vs, this day, and the whole course of our life. Suffer vs not, by the vaine allurements of this world, to be drawne away vnto sin and wickednesse.

Assist vs with thy grace and holy spirit, that we spend not our time vaine-ly, or idlie, but that we maie alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge our owne consciences. Grant that in all our consultations, words and workes, wee may euer haue thee present before our eies. *Amen.*

Euening Prayer.

O Most gracious God, & louing Father, we hartily thank thee for all thy louing kindnes so abundantly shewed towards vs: for our election, creation, redemption, mercifull vocation, iustification, sanctification, continuall preservation; and for that same assured and most comfortable hope, which thou hast giuen vs of our glorification in the world to come. We do praise thy grati-

cus goodnes for so mercifully preserving vs this present day, and deliuering vs from all perils & dangers both of soule and body, and giuing vs all things necessarie for this present life: as health, food, apparell & such like. This gracious goodnesse of thine, we beseech thee O Lord to continue towards vs for euer. And herewe offer vp vnto thee our soules and bodies, our liues and all that we haue, in assurance that that cannot perish that is committed vnto thee. Take vs into thine hands & keep vs this night, that our bodies may sleep and our soules may watch for the coming of thy Son Christ, that so both our bodies and soules may be the more apt and the better able to serue thee in that estate and calling wherein thou hast thought good to place vs. *Amen.*

A prayer to be said at all times.

WE confesse & acknowledge, O most merciful Lord, that we are most miserable and wretched sinners,

as

aswell by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and doe daily transgresse and breake thy most holie Lawes and Commandements both in thought, word & deed. By the meanes of this sinne and corruption of ours we doe continually deserue most iust condemnation, & to be for euer cast out of thy presence. Yet such is thy goodnes againe toward vs, that in mercy thou wouldest not suffer vs thus in our sinnes to perish, but hast sent thine owne deare sonne Iesus Christ to take vpon him whatsoeuer is due, to reconcile & make vs at one with thee againe. In him therefore, and through him wee come vnto thee, beseeching thee for his sake that we feeling the grieuousnesse of our sins, & groning vnder the burthen of them, may feele the release and ease of them, in that we through thy holy spirit be assured and steadfastly doe beleue that Christ hath borne the burthen of them euen for vs. Graunt O Lord that wee being assured hercof in our consciences
may

may through thy holy spirit be renewed in the inner man, to hate, detest, and abhor sin, & to study to liue according to thy blessed wil, during our whole life.

We doe not only pray for our selues, but also for all the whole Church, especially such as bee persecuted for thy word: grant vnto them, that whether it bee by death or life they may glorifie thy name to their liues end. Be merciful to this Church of *England, Scotland & Ireland*, we beseech thee good Lord, & preserue euery part and member of the same, especially thy seruant *James* our most gracious King: grant him all such gifts, as be needful for so high a calling, to the aduancement of thy glory & the benefit of this common-wealth: to the establishing of a perfect gouernment of thy Church, to the rooting out of superstition, and to the gouerning of his subiects in peace and tranquillitie. Defend him, O Lord, from all conspiracies, treasons, rebellions: and so work in the hearts of his Subiects, that knowing his authoritie dooth come from thy
hea-

heavenly Maieſty, they may with duti-
full hearts obey him, in thee and for
thee. And here (O Lord) we proſtrate
our ſelues, and yeeld vnto thy diuine
Maieſtie, from the very bottom of our
hearts, all poſſible praiſe and thanks
for the wonderfull deliuerance of our
moſt gracious King, the Queene, the
Prince and all the royal branches, with
the Nobility, Clergie, and Commons
of this Realme, aſſembled together in
Parliament, by Popiſh treachery ap-
pointed as ſheepe to the ſlaughter, and
that in moſt barbarous & ſauage man-
ner, no age yielding exāple of the like
crueltie: giue vs grace good Lord ne-
uer to forget this thy great mercie to-
wards vs. Preſerue the Councel, and
Magiſtrates of this Realme, that being
inlightned by thy holy ſpirit, they may
defend thy truth, ſuppreſſe wickednes,
and maintaine equity. Behold all thy
Paſtours, bleſſe their labours. increaſe
the number of them, place ouer every
church a painful watchman, remoue all
idle lubbers, and confound the power
of

of Antichrist, and turne the harts of the people that they may be obedient vnto thy truth. Behold all those that be afflicted with any kind of Crosse, that they may profit by thy correction in newnesse of life through Iesus Christ our Lord: in whose name, for these mercies & what so euer else thou knowest to be needefull for vs and for thy whole Church, wee pray vnto thee as hee himselfe hath taught vs in his holy word, saying: *Our Father. &c.*

The Lord make his face to shine vpon vs and be mercifull vnto vs: the Lord turne his fauorable countenance vnto vs, and graunt vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, and the most comfortable fellowship of the holy Spirit, be with vs, preferue and keep vs this day, (or this night) and for euermore.

Amen.

THE

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